

A N
ENTRANCE

Into the
DOCTRINE of CHRISTIANITY,
B Y
Catechetical Institution.

O R,
A Brief and Plain Comment on the
Catechism, appointed by
The Church of *England*.

By LAWRENCE FOGG, D. D.
and Dean of *Chester*.

Deut. 6. 67. *These words---shall be in thine Heart,
and thou shalt Teach them diligently unto thy Children.*
1 Tim. 4. 6. *If thou put the Brethren in Remembrance
of these things, thou shalt be a good Minister of Jesus
Christ.*

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Advertisement.

TH E Publishing of this Comment, was heretofore, by the Author, thought less Requisite (as is intimated in his Epistle Dedicatory, before his *General View*, &c.) but in consideration of its Agreeableness in sundry Particulars, with the Condition of his Flock, and possibly with the Genius of some others also, it is now added to the small Treatise before mentioned, for the joint promoting Knowledge and Establishment, in the Principles of our Holy Religion.

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DOCTRINE of CHRISTIANITY;
By Catechetical Institution :

O R,

A Brief and Plain Comment on the Catechism, appointed by the Church of England, &c.

Q. **W**HAT is your Name?
A. N. or M.

COMMENT.

Q. **W**HAT Name is here inquired after, the Proper or Common, Christian or Sur-name?

A. The Christian Name, which ought to be a Monitor to us of our Christian Duty.

WE are not to think that the Church hath made a Declaring or Answering to the Names of Persons, *as such*, to be a Point of her Catechetical Instruction; or Inquiry here made after the Common or Sur-Name, that of the Stock, Family, or Kindred, which we Derived from our Parents after the Flesh, together with the Pollution of Original Sin, but the Christian Name, so called from our being Christened, or Baptized into Christ; which having been received on that Occasion, ought to mind us of the *Religion* which, under that Name, and when we Received it, we solemnly Promised and Vowed to God that we would Religiously Profess and Maintain.

It may therefore be a Monitor to every Christian, of the Duty to which he is sacredly obliged, and that every one who Nameth the Name of Christ, or that is called Christian, *depart from Iniquity*, 2 Tim. 2. 10.

There is no way whereby Religion gets deeper Wounds, and the Gospel of Christ more Dishonour, than by letting the Christian Name be attended with Irreligious, Heathenish, and Anti-Christian Practices. How much better would it be for such *Nominal* Christians, that they had been *so* *ans*, and had never Abused a Christian Name? To have been Disciples of Christ, as to the Name only,

only, *dealbati nomine Christiano*, (as one expresseth it) not Anointed with the Oyl of Grace, the Unction of the Spirit, but like whited Walls, to be only Parjeted over with the Name of a Christian.

Better things are expected from all of us who have received Names, as Badges of the Christian Profession, nothing less than to walk Worthy of the Christian Name, adorning the Gospel of our Saviour, by a Holy and Exemplary Conversation.

Let our Names therefore mind us, that we are Christians, and then let us reflect on the Notion, as *Nehemiah* did on the Circumstances which he was in. Shall *such as we* do this or that, which may be Dishonourable to God and to our Profession? We are Christians, and therefore will not do any thing that may be a Blot, a Stain, a Blemish to it.

Q. *Who gave you this Name?*

A. My God-fathers and my God-mothers, in my Baptism wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

COMMENT.

Q. WHAT Particulars are chiefly Observable in this Answer, to the Second Question of the Catechism?

A. There are three things specified in this Answer.

1. Who the Imposers of the Name were, God-fathers and God-mothers.

2. When it was Imposed, in my Baptism.

3. The Benefits and Honours then partook of, was made a Member of Christ, the Child of God, and Inheritor of the Kingdom of Heaven.

The Imposers of the Name were Godfathers and Godmothers; whereas it is Manifest that the Name in Question belongs to a New Birth, and such as we Derive not from our Natural Parents but God; it may be thought Reasonable to take at least, the Declaring and Notifying of it, in the Ministration of Baptism, from the Natural Parent, through whose Loyns the Polluted Nature only, and not our Christianity was Communicated, and to Commit it to those, who are appointed to Answer for us in this Sacramental New-Birth, and to be Instrumental in bringing us to God, otherwise the Parent is not Deprived of his Authority therein.

They are called Godfathers and Godmothers, because they are our Parents towards God, instrumental

strumental in bringing us into Covenant with God, and stand engaged as Spiritual Parents for our Godly Education.

They are Instruments of our New-Birth, of our being Born again and brought unto Christ, as those, *Mark 10. 13. They brought Young Children unto Christ, that he should Touch them, and he put his Hands on them, and Blessed them.*

As concerning the Expedience of Godfathers and Godmothers in Baptism, we do not insist only on that probable Argument drawn from Scripture Instances of the Prophet *Isaiah's* being required, *Chap. 8. 2. To take to him faithful Witness at the Naming of a Child,* and the Neighbours and Kindred of *Elizabeth*, *Luke 1. 58. Assembled at the Circumcision, and giving a Name to John;* But the Reason of the thing, and the Usefulness and Advantageousness, if not Necessity of them, to the solemn Administration of Baptism, is so great, that all Cavils against them, will to Sober and Considerative Christians, appear Frivolous and Unreasonable; for besides the Danger of Apostacy, that was in the Primitive Times, by reason of Persecution, and the Danger that now is, by reason of the Ignorance of many Parents who cannot, and Wickedness of others, who will not Instruct and Educate their Children as they ought, the taking of Sureties for the Infants, becoming and continuing faithful to their Profession, was and is very expedient, Baptism also, being the Seal

of a Covenant between God and the Baptized, who at that Age are incapable of Restipulating or Promising the Condition of the Covenant in their own Persons, therefore as Guardians take Leases, or make Contracts in the Name of a Minor, which the Minor Enjoys the Benefit of, or Forfeits, if when he comes to Age he Performs not what was Promised for him in his Name; so here in Charity to Infants, they are Engaged in the Covenant of Grace, by Godfathers and Godmothers, who as Sureties and Guardians undertake for them, or Engage that they shall, as they grow in Years, perform the Condition of the Covenant, that they may be Intitl'd to the Benefits of it.

The Church hath not thought fit that the *Parents* should be Sureties, or Sponsors, for their Children, but Others; For the Mother is supposed to be within Doors, and if the Father were to be One, the Child must be Unbaptised, if the Father be in a Journey, Deceased, or otherways hindered at the time of the Solemnity.

Nor did the Church think fit that the Father should be the Godfather, though present, since the Infant is then Sacramentally taken from the Natural Stock, and Implanted into Christ. And in not being Admitted, he may see cause to Acknowledge the Pollution Communicated to the Infant through him.

It is fondly pretended by some to be a Corrupting of the Ordinance of God, by adding a Humane Institution to it, which is not expressly Commanded in the Holy Scriptures.

Weak is this Allegation, for though all the Essentials of Religious Worship are determined in the Scriptures, yet all Rituals and Circumstantials, (to which this is Reducible) are not, but are left to the Wisdom of the Church to Appoint and Alter, as good Order, Peace, Edification, and the like Interests of the Church shall require. Thus, that Baptism shall be Administred, and in the Name of the Father, Son, and Holy Ghost, is expressly Commanded, but whether by Dipping or Sprinkling, at what Time, or Place, is not determin'd in the Word of God; and that the Lord's Supper be Administered is expressly Commanded, but whether the Communicants shall deliver the Cup back into the Hands of the Minister, or receive the Bread and it Standing or Kneeling, &c. are not determined by Christ, save that they being left to the Discretion of the Church, he Commands us to Obeey those who are over us in the Lord, especially in Matters so Expedient, and of so long Use in the Church as this hath been.

2 Q. *When is the Christian Name to be given?*
it is said in my Baptism.

The

The Name was given among the Jews at Circumcision, *Abraham* is said to have Circumcised his Son the Eighth Day, and to have called his Name *Isaac*, and this Custom lasted as long as Circumcision lasted, *Luke 2. 21.* *When eight Days were Accomplished, that they should Circumcise the Child, his Name was called Jesus.*

That which the Angel had Declared before that time concerning his Name, and also concerning the Name of *John*, was only a Designation of the Names that should afterwards be given to them; For those Names were Solemnly Imposed and Published at Circumcision.

And what fitter Time can there be for Names, than when we receive *Beings* to be Named, at our Birth into the World, we received the Name of our Parents, as of this or that Family; in like Manner, at the Sacrament of our New-Birth or Regeneration, we receive our New Christian Name, being then Matriculated or Entered and Inrolled in the Family of God.

The Instances of some who were not Baptized till grown in Years, and then Retaining their former Names being Extraordinary, are not sufficient to overthrow the general Rule and Custom.

3 Q. *What are the Benefits and Dignities, which we are said to be made Partakers of in Baptism?*

A. *We are made Members of Christ, the Children of God, and Inheritors of the Kingdom of Heaven,*
that

that is, we are visibly Admitted into the Church of Christ, and the Benefits of the Covenant of Grace, are on God's part Sealed and Assured to us, if we fail not to perform the Condition of it.

It was necessary for Creatures void of Understanding and Liberty, to be Acted in their Motions and Operations by Natural Instinct, Propensions and Inclinations, for they could not choose their Way or Means to their particular Ends, much less know the Tendency of those Ends, to the general good Order of the Universe; but it having pleased God to Endow Mankind with those superior Faculties of Understanding, Will and Conscience, it was more agreeable to those Principles, to be Govern'd by *Law and Covenant*, and to yield a *Reasonable Service*; therefore the *Knowledge*, which Man had of his *Good and Gracious Creator*, that he would most Assuredly continue, or augment the Happiness of his State, if he on the other Hand *Transgressed not his Maker's Will*, discovered by the Light and Dictates of Nature, (given him as a Law or Rule for his Obedience,) was to all effects and purposes a *Natural Covenant*, God's promise of Life and Felicity upon Condition of Man's Obedience, or that Covenant of Works which we read not to have been otherways made with Man, than by being thus Engraven in his Frame and Constitution.

When

When this Covenant was Wretchedly broken by the Sin of our first Parents, as we read, *Gen. 3.* God of his Infinite Mercy, Pitying the woeful Condition of Mankind, Entered again into Covenant, namely, the Covenant of Grace, promising a Redeemer to deliver us from the Misery, into which we were Sunk by our First Parents Compliance with the Suggestions of Satan, and to be our God, supplying us, not only with secular Blessings, so far as in his Wisdom he saw Expedient, but also with all necessary Assistances of his Spiritual Grace here, and of giving everlasting Felicity hereafter; we on the other part behaving our Selves as his People, in the Duties specified in the Answer of the next Question of the Catechism.

This Covenant first Dawned in that Promise of the Seed of the Woman being to break the Serpent's Head. It was expressed more clearly to *Abraham*, God promising that in his Seed all the Nations of the Earth should be Blessed, and Circumcision being Annexed for Confirmation of it.

It was further Discovered to *Israel* on Mount Sinai, God Covenanting with that People, as we read, *Deut. 5. 2.* *And the People Restipulating to perform their Duty, Exod. 24. 3. to 9.* More particularly it was discovered to *David*, *2 Sam. 23.* God promising to set up one of his Seed, on his Throne, whose Kingdom should continue to all Generations, and till all his Enemies become his Footstool, applied

plied to Christ, Acts 2. 30. 1 Cor. 15. 24. It was more amply declared to the Jews in the Babylonish Captivity, God promising that they should be United under David their King (by whom Christ must be understood,) and to set up his Tabernacle and Sanctuary in the midst of them for ever, *He being their God, and they his People*, Ezek. 36. 26. and 37. 24. Afterward it shone forth in its Meridian Brightness, when Christ was Exhibited and Incarnate, Heb. 8. 6, 8, &c.

We find indeed many instances of Promises only expressed, which are Gods part of the Covenant, yet they are not to be accounted Absolute Promises, but as containing Implicitly, his Peoples Conditional Duties, answerable to the Blessings promised to them; for Abraham believed God, and was to Walk uprightly, Gen. 17. 1. Moses took the Book of the Covenant, and Read it in the Ears of the People, and they said, all that the Lord hath spoken we will Do, and be Obedient, Exod. 24. 7, 8. Repent and be Converted that your Sins may be blotted out, Acts 3. 19. So that where the Bestowing of Blessings and Benefits, (which is God's part of the Covenant) is expressed, there the Duties (which are our Part,) are implied, and in other Places where our Duties are expressly Commanded, there the Promises, as Gods Part, are implied.

Promises are not to exclude Precepts, neither are Precepts to shoulder out Promises, both make up the Covenant, which is a Mutual Obligation,

ligation, God binding himself to be to us, whatever we can Reasonably expect from a most Gracious God, and we binding our Selves to perform the Duties of his People; and hence it is called the Bond of the Covenant, Ezek. 26. 27.

The Blessings Promised on God's Part in this Covenant, and which are variously expressed, as in the Holy Scriptures, so in the Writings of Pious Authors, Commenting on, and Explaining the Scriptures, and particularly this Covenant of Grace, which is the Scope and Substance of the whole Book of God, are here Suggested in these Expressions, Culled out of it, to signify the blessed State, into which we are Introduced by our being Baptized into the Church of Christ, each is thereby made.

1. First, *A Member of Christ*,] 1 Cor. 12. 27. *Ye are the Body of Christ, and Members in particular*, and v. 12. *As the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body, so also is Christ, that is, the Church of Christ, which is sometimes called Christ, by a Figurative Form of Speech wherein the chief Part is put for the whole Mystical Body, consisting of Head and Members: Thus also, John 15. 6. If any abide not in me, he is cast forth as a Branch and is Withered.*

2. *A Child of God*,] That is, of the Number of those to whom God manifests the Care, the Affection and Tenderness of a Father, or one of his peculiar People: Thus the Israelites were the

the Children of God, Deut. 14. 12. *Ye are the Children of the Lord your God---for the Lord hath chosen thee to be a peculiar People to him.*

3. *And an Inheritor of the Kingdom of Heaven,* That is, One who hath a Right to come to the Possession of it, as an Heir to the Fathers Estate, Rom. 8. 17. *And if Children, then Heirs, Heirs of God, and joint Heirs with Christ.*

True indeed, the Possession, in some Sence, is not entered on till Death, yet it being the Childrens by infallible Promise, it may, in the Style of the Holy Ghost, be said to be theirs at present, as appears by comparing Mark 16. 16. *He that believeth and is Baptized shall be saved,* with John 3. 36. *He that Believeth on the Son hath everlasting Life.*

We do not say, that every one that is *Externally* Baptized, is a true Member of Christ, and shall inherit Heaven, but these Priviledges of the Covenant of Grace, are *Sealed* on God's Part, and shall most certainly be made good to such as perform the *Condition* Covenanted on their Part. If indeed any Pay not their Vows, but *Pertinaciously* resist the Assistances of Divine Grace, that according to the Covenant, are tender'd unto Christians, and would (if entertained) excite unto, and inable them to perform their Duty, they thereby Forfeit their Claim to those Blessings and Benefits, as the Apostle intimates, Rom. 2. 25. *Circumcision verily profiteth, if thou keep the Law, but if thou be a Breaker of the Law,*
thy

thy Circumcision is made Uncircumcision; and in like manner St. Peter speaks of Baptism, 1 Pet. 3. 21. *Baptism doth also now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, or Performance of that which God requires, as the Restipulation to his Promise.*

This therefore is the Concernment of us all, frequently and seriously to consider, that if we perform not our Duty, we Forfeit our Claim to these Privileges, and make the Covenant of God of no good effect to us, our Baptism was no more than an outward Washing or Sprinkling the Body with Water, and our Christianism, no better to us than Mahumetism, or Paganism. That which was on God's Part, an Instrument Offering and Exhibiting Interest in Christ, and Title to the Kingdom of Heaven, will through our Neglect of Duty, be rendered Invalid, Void, and of no more Effect to these Ends, than a bare Empty Sign, and External Ceremony, without any Inward and Spiritual Grace, because, tho' it be offered of God, yet it is Rejected by our Selves.

Q. Well, Persons when come to Years, (will some say,) may Forfeit their Claim to these Privileges, and if they perform not their Duty, it cannot be said of them, that they are Members of Christ, &c. But whether is every Infant that is Baptized a Genuine Member of Christ, and undoubtedly Saved, if it Dye before actual Sin?

A. Nothing

A. *Nothing being required during the Infant State but to be Baptized, the Condition required on its Part is performed, and therefore the Promise of Salvation will undoubtedly be performed on God's Part, God is Faithful by whom we are called into the Fellowship of his Son Jesus Christ, 1 Cor. 1. 9.*

Whoever is Baptized, is not only thereby first a Member of the Church, being by that Sacrament incorporated into it, and in that Respect granted on all Hands, to be a Member of Christ. Nor secondly, is become a Member of Christ only Sacramentally, that is, made Partaker of that Ordinance, wherein Christ and the Benefits of the New Covenant are Signified, Sealed and Applied to Believers, (this indeed is done, for as in the other Sacrament, Communicants are said to be Partakers of Christ's Body and Blood, inasmuch as it is said of the Elements, *This is my Body*, and this Cup *is my Blood*, so here they may be Members of Christ, who are Partakers of the Sacrament wherein Christ is Sacramentally Signified and Represented.) But moreover, it must be granted that Sacraments have not only an Obfignative or Sealing Influence, confirming the Truth of Promises, as Seals do the Articles of Humane Covenants, to which they are Annexed, but are also Pawns or Pledges, applying Promises to every *due* Partaker of them, and as an Assurance that they shall have their

their Accomplishment. Baptism therefore doth not only Signifie the Purging and Cleansing the Soul, from the Guilt of Sin, and Confirm the Promise thereof, as a Sealed Instrument doth the Conveyance of an Estate, but is to the Person a Pledge or Token delivered from God, by the Hand of the Minister, in Testimony that the Contents of his Covenant are applyed to that Person in particular, and he or she being rightly disposed for, and duly partaking of that Ordinance (as Infants of believing Parents ever are fuitable to their State) he or she, I say, is actually invested in, (as I may say) hath Livery and Seisin of them in that Degree and Proportion as is proper for the present State, and assures them of the further Collating in due time, all that they are not capable of at present, in like manner as a Pledge or Pawn, assures that all that is Promised, and not yet Received, shall be performed in its Season.

Q. What did your Godfathers and Godmothers then for you?

A. They did Promise and Vow three things in my Name. First, That I should Renounce the Devil and all his Works, the Poms and Vanities

Vanities of this wicked World, and all the Sinful Lusts of the Flesh. Secondly, That I should Believe all the Articles of the Christian Faith. Thirdly, That I should keep God's holy Will and Commandments, and Walk in the same all the Days of my Life.

COMMENT.

Q. *What is the Condition of the Covenant of Grace, to be perform'd by us?*

A. *It is well taught to consist in the threefold Duty here mentioned.*

The Condition of the Covenant of Grace, is variously expressed in the Holy Scriptures, sometimes by one gracious Disposition, or Exercise thereof, sometimes by Another, sometimes by Faith, Acts 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved*; sometimes by Repentance, Luke 13. 3. *Except ye Repent ye shall Perish*; sometimes by Obedience, Heb. 3. 9. *Christ is the Author of Eternal Salvation to all that Obey him, &c.* But even then, that Grace or Christian

stian Virtue or Exercise, is to be understood as Comprehending under it all other Christian Virtues, or having all other Points of Christian Duty (with Evangelical Allowance to our Deficiencies repented of,) Annexed with it, it is appositely Taught by our Churches Catechism, to Import the Three-fold Duty here specified, the First whereof is

I. To Renounce the *Devil and all his Works*, the Poms and Vanity of this wicked *World*, and all the Sinful Lusts of the *Flesh*.

To Renounce is to Withstand, and resolutely Oppose these Spiritual Enemies, seriously Repenting of our having at any time yielded to, or complied with them, and for the future to cast off their Yoak, to Reject, and Abhor all their *Motions or Insinuations*, Ephes. 2. 3. *In time past* (saith the Apostle to the Christen'd Ephesians) *ye walked in Trespasses and Sins, according to the course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, among whom also we had our Conversation in times past, in the Lusts of the Flesh.*

The Common Guise is to run after the Inticements of the *World*, if it Allures, and to Comply with the Practices of the *World*, if otherwise it Persecutes, and to do as the most do, going on with the Multitude, tho' to their own Destruction.

Naturally

Naturally also Men are Slaves to the *Flesh*, Hurried on by its Inclinations, Pride, Ambition, Avarice, Voluptuousness, and Men in their carnal State, and put them to Services more Toilsome, Base and Dishonourable, than Tugging at an Oar, or Digging in Mines can be. If Covetousness sway, Wretches under its influence Toil and Drudge, miserably Pinch and Scrape, perhaps Exact, Oppress, Defraud to the utmost of their Skill and Power. If Lust rules, they will Destroy their Bodies, Disgrace their Name, Ruin their Estates, Undoe their Posterity, Dishonour God, and Damn their Souls, in Pursuit of their Brutish Inclinations; and the like may be said of each Impetuous Vice, whose Authority is not Renounced, cast off, and Abandoned by us.

In general, all the Enemies of God and Godliness, are in Baptism Renounced; for then we Swear Allegiance to another Sovereign, whose Honour alone we must Seek, and to whose Service we are thence forward Religiously Devoted, but more particularly.

The things to be Renounced by such as enter into the Church of Christ, are here Specified to be the *Devil*, the *World*, and the *Flesh*. But having Briefly explained those Particulars in the small Treatise, Intituled *A General View of Christian Religion*; I omit all further Descant on them here, and Remit such as desire to have them more Largely insisted on, (in order to a deeper

Impression, and further Inculeating of our Duty upon the Heart and Conscience,) to *Downham's Christian Warfare*, Doctor *Bray*, with others, who have made them the *Peculiar Subject* of their Copious, but Pious and Profitable Discourses.

II. The Second Part of our Covenanted Duty, is, that we are to *Believe all the Articles of the Christian Faith*: Which Believing, is not only to Know, to Repeat, and Profess them, but to be so persuaded of the Reality of them, as to be thereby influenced to the Practise of our Duty, and to an Application unto God through Christ for Acceptance thereof. *A good Faith works in that manner by Love*, Gal. 5. 6.

On these Articles I shall insist, particularly in the Progress of this Work, by Commenting on the Creed, as also on the

III. Third part of our Covenanted Duty, which is, *the keeping God's holy Will and Commandments, and walking in the same all the days of our Life*; Where *Sincere, Intire, and Persevering Obedience*, is required from us or our Surety, and of this in the following Comment on the Commandments.

This Abatement there is indeed under the Gospel, that Sins involuntary, (as of Ignorance and Infirmary) will not be Charged against us, *Heb. 5. 2. Our High Priest hath Compassion on the Ignorant, and such as are out of the way, and the Covenant of Grace, admits of Repentance, even for greater Sins, if that Repentance be Sincere and*
Completed

Completed by forsaking Sin, and Amendment of Life, insomuch that Christ's Commission to his Apostles, was to Preach Repentance in his Name to all Nations, Luke 24. 47.

Q. Dost thou not think that thou art bound to Believe, and do as they have Promised for thee.

A. Yes verily ; and by God's help so I will, and I heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

COMMENT.

Q. **W**hat Parts or Branches do you observe his Answer to consist of?

A. Four. 1. First, Due owning the Obligation to perform in our own Persons, what our Sureties had undertaken in our Names. [Yes verily.

B 4

2. A

2. *A Protestation and Resolution, to do what we Acknowledge to be so due from us.* [and by God's help, so I will.

3. *A Declaration of our Gratitude to God, for his Goodness in bringing us into this State and Condition.* [I heartily thank our Heavenly Father; that he hath called me to this State of Salvation, through Jesus Christ our Saviour.

4. *An Earnest Petition for Grace and Perseverance.* [And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

Q. *As touching the First of these, where you own the Obligation to the Duties which your Sureties Promised in your Name. I enquire, whether that Promise and Obligation, was of any Necessity, or a meer Humane Addition to the Ordinance of Baptism?*

A. *It is not any unlawful Addition, to have the Vow or Promise at Baptism explicitly declared, but an Usage Advantageous to the Administration, as hath been intimated.*

Certain it is that in Baptism there is a *Covenant, Vow, or Promise* solemnly Sealed, for Baptism succeeds in the Room of Circumcision, which was a Seal of God's Covenant with Abraham, and Stiled by the Apostle, a Seal of the Righteousness of Faith. And altho' there were in Baptism, no explicit Declaration of the Term of the

the Covenant, or Recital of the Promises engaged in on each Part, yet the very Baptism it self, with the Words of Institution, are a *Virtual* Promise and Engagement (as also Circumcision was heretofore,) such as hath the Force of a Promise or Covenant in God's Account therefore. The Renouncing the Devil, the World, and the Flesh, the Rehearsing the Articles of the Christian Faith, and Vowing to keep God's holy Will and Commandments, in the Name of the Infant by Sureties, is no frivolous or useless Addition to the Office of Baptism, for thereby the Administration of it is made more *Explicit and Audible*, which would be only *Tacit* and more *Obscure*, without them, and the Administration becomes thereby more *Advantagious* for the Edification of all who are present.

Q. But could we when Infants be obliged by others, when as we consented not, nor knew what was done to us or for us?

A. Yea, we might (as hath been before shew'd) as well as by Guardians, be obliged to perform secular Conditions, especially in order to the receiving Benefits far more valuable.

If Infants are bound to Perform the Engagement, which their Guardians oblige them in, for Secular things Beneficial for them, then much rather are we obliged to perform the Covenant,

which our Spiritual Guardians made in our Names, since by that, their Pious Care of our Welfare, and great Charity to us, they brought us into the Church of God, in the Earliest part of our Infancy, and Interested us in all the Prayers put up for Sion and Jerusalem, all the World over, and capacitated us to be Partakers afterwards, of all the Blessings which belong to such as are in Covenant with God.

2 Q. *Why do you here Resolve Anew, that by God's help, you will Believe, and do as your Sureties promised for you?*

A. *Because a vigorous Resolution, is a good Expedient, in order to the Performance of our Duty.*

It is Expedient for Christians many times, in order to the better Performance of their Duty, to Excite and Stir up themselves by a firm and vigorous Resolution; partly by Reason of the Indisposition that is Naturally in us to that which is Good, and partly by Reason of the Opposition we shall meet with, from the Devil, the World, and the Flesh, when we set our Selves to the main Business of Religion.

3 Q. *Upon what Consideration do you so highly value the State you are brought into by Baptism, that you here give your Heavenly Father solemn Thanks for it?*

A. *Because it is a State of Salvation.*

In

In being Baptized into the Church of Christ, we are called to a State of Salvation, a State wherein Salvation may be had, and from a State in which Damnation only by those who have the revealed Will of God to Walk by, could be expected, for others are Aliens from the Common Wealth of *Israel* as they are described by the Apostle, *Eph. 2.* Without God, without Christ, without Hope of Salvation by him, while in that State, liable to the Curse of the Law, to all the Plagues of this Life, and to the Pains of Hell for ever.

Unto this State we are by our Baptism called, it is through our own Default, if we Answer not that Call, and Walk not Worthy (as the Apostles Expression is) of the Vocation whereunto we are Called, Framing our Hearts and Lives suitable to the Sublime Precepts the holy Examples, the divine Aid, the high Privileges, and glorious Rewards, held forth to us in the Doctrine of Christianity.

4 Q. It is indeed a State highly valuable, and therefore Thanks are deservedly to be returned to God, for Calling us to it; but is that the only Reason why you Pray for Grace to continue therein? Is the Desirableness of the State the only Account of this Prayer?

A. We are to Pray for Grace to continue in that State, because it is not in our Power, by Nature, to perform the Duties of our Christianity, and it is of
God's

God's Grace and Bounty, that any are inabled thereunto.

It is not in Man that Walks, to direct his Steps, as the Prophet speaks. True it is, that every one hath more Power vouchsafed from God, than he Exerts and Exerciseth, and may better improve those Helps and Opportunities which God affords, than he doth, and therefore his Condemnation in the Great Day, will be own'd to be Just, and to have been from himself, yet it will not follow that it is in his Power of himself to perform his Duty.

But in the next Place, it is of God's *Grace and Bounty*, that any are inabled thereunto, he is the Author and Finisher of all the Good that is in us, or comes from us, Phil. 2. 13. *'Tis he who worketh both to will and to do of his good pleasure.*

However we are not to Abuse this Doctrine of God's, Aid and Assistance, to the Indulging of Spiritual Sloth, and Carnal Security, as if, because we are to Seek, and may hope for Divine Aid and Assistance, for performing of, and continuing in our Duty, that therefore our own Endeavours may be Remitted.

We are to have an Eye to the *Will and Command* of God, as well as to the *Assistance* of his *Grace*.

As he *Promises* to give his People a new Heart, Ezek. 36. 26. *A new Heart will I give you*; so he *Commands* them to make themselves a new Heart, Ezek,

Ezek. 18. 31. *Make you a new Heart, and a new Spirit.*

So however he *Promises* his People shall walk in his ways and *be kept*, through Faith to Salvation, yet he *Commands* them so to Walk, and so to Persevere, as being no less their Duty, than if no such Promise were made, or Assistance to be expected.

Let not any then be Remiss and Negligent, as if God were to do all, and we nothing at all of that which he already inabled us unto, but as it was with *Jeremy* in the Dungeon, when the Cords of Divine Grace are let down, let us Tie them to us, and make good use of them, if we wou'd be drawn up by them. If we emp'oy the Power which God bestows, we may Comfortably expect that God will not be wanting to us, and the rather, in as much as we are not then wanting to our Selves.

Q. Rebearse the Articles of thy Belief?

A. I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the

the Virgin Mary, Suffered under Pontius Pilate, was Crucified, Dead and Buried, he Descended into Hell, the Third Day he Rose again from the Dead, he Ascended into Heaven, and Sitteth at the Right Hand of God the Father Almighty : From thence he shall come to Judge the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. *Amen.*

COMMENT.

Q. *Why is the Sum of our Faith called the Belief or Creed ?*

A. *Either from the first Words I Believe, and in the Latin Credo, or because the Substance of what every Christian is to Believe, is contained in it.*

Q. Why

Q. Why is it called the Apostles Creed?

A. It is called the Apostles Creed, because it is a Summary, or Abridgment of the Faith or Doctrine contained in their Writings, Taught by them, and Universally Received in the Church all the World over.

Saint Jude's Exhortation to contend earnestly for the Faith, once delivered to the Saints, implies that the Doctrine which was deliver'd by Christ and his Apostles, is to be Retain'd, Professed, and (as occasion is given,) to be Resolutely Asserted and Maintain'd by us.

This Doctrine, as it is at large Deliver'd to us, in the Writings of the Apostles, so are the Necessary Points or Articles of Faith, compendiously Sum'd up in this our Belief, thence called the Apostles Creed.

A Scheme and Model of Divine Truths, it is singularly Useful to Christians, as a Rule of Faith, and Preservative from Heresie.

' A Form of Sound Words, Sound in Regard of their Intrinsical Nature, being Pure without Mixture of Error, Truth and nothing but Truth, and Sound in Regard of their Influence and Efficacy tending to make Sound and Solid Christians.

A System and Platform of Fundamentals, which we may safely Build upon a Model of Principles,

ciples, which by reason of its Brevity, is easily *Learn'd*, and afterwards easily *Retain'd* in Memory, and by reason of its Comprehensiveness, containing in *General*, *whatsoever* we are to *Believe* in order to *Salvation*.

It ought not therefore only to be huddl'd over sometimes in the Congregation as a Lip-labour, but to be frequently and seriously Meditated on, Scan'd and Searched into, that we may well Understand what we say, and explicitly Believe those many Points which are implied in the few general Articles which we often Profess; for a Christian's Faith consists not in a Magical Repetition of Words and Syllables, but in the Souls Apprehension of the Sense and Import of them, his Assent to them, and due Application of each of them in Particular.

Q. What Particulars do you take Notice of, as Primarily observable in this Creed?

A. ' The Person who is to make Profession of it, every Christian for himself, the Duty, which is to Believe. I Believe

' And the Object about which this Duty is to be Exercised, namely, the Contents of the several Articles.

In viewing the Frame and Composure of this Epitome of Apostolical Doctrine, we may in the first

first place take Notice of the Person who is to make this Confession of Faith, and that is every Christian for himself, as is Intimated in setting it down in the first Person. I believe in God, and I believe in the Holy Ghost, &c.

We are Taught to *Pray* for our Selves and others, saying, *Our Father*, and give us, &c. but in the Creed to say, *I believe*, because each is to Believe for himself, and he is to Live by his own Faith, another's Faith cannot Save him, even as Abraham's Faith, tho' highly Recommended in the Scripture, could not Save his Faithless Posterity.

Q. What is it to Believe?

A. To yield a Vigorous and Efficacious Assent to the Truth professed.

The Second Particular taken Notice of in the Creed, is the Duty which is to Believe, and this Imports, not only a Knowing the several Articles comprehended in the Creed, and being able to Repeat them, and give the Meaning of them, nor meerly an Assent to the Truth of them in General, nor a Profession of them, with a fair shew to the Eye of the World, nor every kind of particular Assent, whereby we apply the several Articles to our Selves, for such there may be in Temporary Believers.

Believing does not only import each of these, but moreover there is to be an *Efficacious and Operative* Virtue in our Assent to the several Articles of Faith, so that it be Productive of a frame of Heart, and course of Life, suitable to the Truths assented to.

To Believe in God, is not only to Assent to the Truths of this Proposition, *there is a God*, but to yield an *Efficacious* Assent thereunto, such as will produce a suitable frame of Heart, put us upon Adorning his Transcendent Excellency, upon making choice of him as our chief Good, upon Trusting in him, as the Rock of Ages, and upon having our Expectations from him, as the Source and Fountain of all our Enjoyments.

And such an Assent as will also have an influence upon our *Lives*, putting us upon all Duties of Obedience, and a Godly Life.

To Believe in *Jesus Christ his only Son our Lord*, is not only to Assent to these Truths, that he is Jesus a Saviour, Christ the Anointed of God, the Eternal Son of the Father, and Sovereign Lord of all, but to yield such an Assent to them, as will Work our Hearts and Lives, into a Frame and Posture suitable to these Truths, such as will make us seek to him, as the Anointed of God, to be a Saviour to us, such as will incline us to Receive him on his own Terms, and make us give all ready and chearful Obedience to his Laws and Scepter.

Q. To what Heads may the Object of your Faith, or the Things which you here profess to Believe, be referred?

A. To what we are to Believe concerning God, and to what we are to Believe concerning the Church.

We here profess to Believe in God, which imports not only the Being of a Deity, but the Unity of his Essence, to Believe the sacred Trinity also, in that we say, we Believe in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, with the *Stile and Character* of each, drawn from the most remarkable Discoveries made to us of them in the Scriptures.

We afterward profess to Believe the Holy Catholick Church, with the Privileges of it; Forgiveness of Sins, Resurrection of the Body, and Life Everlasting. A few general Heads, but Comprehensive of much Divine Truth, even the Quintessence of the Christian Faith.

Q. Do you mean the same thing by [Believing,] in those two Expressions, when you say, I Believe in God, and I Believe the Holy Catholick Church.

A. *It is said I Believe in God, because the Nature of that Object of Faith requires, not only a Belief of his Being and Veracity, but that our Truth and Confidence is to be put in him.*

It is said I Believe the Catholick Church, because the Nature of that Object requires only, that we should Believe its Being, and Duly acknowledge it.

The word [Believe] in the Creed, is to be Understood as the Nature of the Object or Matter believed may require.

And however the Phrases of Believing God, and Believing in God, are sometimes taken Promiscuously, yet here we express our Belief, as it relates to God, by Believing *in*, because that Phrase Ordinarily imports, not only a Belief of his Being, that there is a God, and of his Veracity that what he hath said is to be Assented to, as infallible Truth; but a Faith whereby we also put our Trust and Confidence in him, and depend on him; accounting the Veracity of his Word, a firm Ground for our Assent, the Authority of his Commands, an uncontrollable impulsive of our Obedience, and his Fidelity in his Promises, a sure Anchor for our Hope, Dependence and Expectations upon all Occasions.

In

In the interim, the Belief which hath the Church for the Object of it imports, 'only a Belief, that God hath a Church and our Readiness to Adhere to that Society which Retains the Faith that was Taught by Inspiration from God, persist in Communion with it, and submit to its Laws and Discipline, as becomes the Genuine Members of it.

Q. Which is the first Article of your Belief?

A. I believe in God, the Father Almighty, Maker of Heaven and Earth.

Q. You say you believe in God; why do you believe there is a God?

A. Upon sufficient Evidence, which may be gathered from the Principles and Dictates of Conscience, from the Administration of the Universe, and from the Contents, (particularly the Unerring Predictions of casual Events) in the Holy Scriptures.

Altho' the Scripture of God brands him with the Title of Fool, who either denies or doubts of it, yet in this corrupt Age, many who highly value themselves upon account of their Incredulity, 'stick not to deny that they ever had a Maker, suppose the Belief of a Deity to be a

Fancy, and with a shew of Wit, would Ridicule all Fundamentals of Religion, and this particularly the Existence of a God.

But if we consult either the Book of Conscience, or the Book of the Creatures, we may thence, as well as from the Book of the Scriptures, have sufficient Confirmation of our Faith in this Point.

The Principles Engraven on each Man's Conscience, suggest this Truth, if they be not violently suppressed, as the Light of Nature will Teach us, that Parents are to be Honoured, Promises to be Kept, and that we ought to do to others what we would have done to us, so the same Light of Nature discovers, that there is a God, and this God is to be Worshipped.

Alia alibi est Religio ubiq; Aliqua, one Religion is in one Place, another in another, but some Religion is every where.

The Accusings and Excusings of Conscience, do also give Testimony hereunto: Whence is it that when a Villany is Committed by such great Ones, as need not fear being called to Account by any Humane Power, or so *Secretly* Committed, that no Creature can possibly discover it, yet they are struck with a Horror of the Fact and Smart under those *surda Verba*, the *silent Stripes* and *Tortures* of a Wounded Conscience, but that it secretly Suggests, there is a just Judge to whom they must be Accountable? And whence is it, that any can chearfully undergo the most Afflictive

Afflictive Pains and Tortures *for their Well-doing*, but that Nature tells them, there is a God, who takes Notice, and whose Will we are to do and suffer.

Again, the Creatures of every Rank will Testify this, if we consider the *Original*, or the *Order*, or the *Over-ruling* of them.

If in a Wilderness we meet with a Stately and Beautiful Palace, curiously Compos'd, and exquisitely Adorn'd, yet see no living Creatures about it, but Rats and Weefels, we cannot imagine those Creatures to have been the Builders of it, but that some *Man* Built it, tho' we see him not. In like manner, when we view the Works of the Creation, and see none more Excellent than Men, who cannot add one Cubit to their Stature, or make one Hair Black or White, we must conclude Men cou'd not Raise such a Roof as Heaven, nor lay such a Floor as the Earth, but must rather say with *David*, Ps. 19.
1. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work.*

If again we consider the *Order* of the Creature, and Method of their Operations, we may observe the very Irrational and Inanimate Creatures, acting each for its respective End, and tho' there be never so much Diversity and Contrariety in them, and the Ends for which they Act most vigorously, yet all make up the Order and Harmony of the Universe.

Now how is this Effected? Can the Arrow fly to the Mark, which neither knows the way thither it self, nor is directed by the Archer? Since insensible and inanimate Creatures, have not Understanding to Direct and Guide themselves to their respective Ends, and to Execute their proper Offices in the World, it must be Granted there is a Sovereign Rector and Moderator of the World, who gave to Creatures their several Propensions and Inclinations at the first, and concurs with each to the Performance of their respective Operations.

And further yet, the Over-ruling and Controlling the Ordinary Course of Nature, upon Particular Occasions, is a further Demonstration of an Over-ruling God.

‘ The *Sea* (upon Addresses made to him,) hath *Run back*, and stood as a Wall of Defence on the Right Hand and on the Left.

‘ The *Sun* hath stood still in the midst of the Firmament.

‘ Fire blown up to an Excessive Rage, hath had no Power over Combustible Matter cast into the midst of it, as in the Case of *Shadrack*, *Mishack* and *Abednego*, and yet at the same time Consumed the Persons that threw them into it.

‘ The *Dead* have been Raised to Life, the Power and Malice of the *Devil*, who industriously Aims at the Damage and Mischief of Mankind, is Over-rul’d and Restrain’d.

These

These and the like, may be as so many Evidences, that there is a God of Nature, who Checks and Controuls the Course of all Natural Causes and Created Beings at his Pleasure.

Q. Why say you, that you Believe in God, are there no more than One ?

A. There is one only Living and True God, Isa. 44. 6. I am the First and Last, and beside me there is no God,

Reason also Suggests this as well as Scripture ; if there be a God, he must be Omnipotent and nothing be able to withstand his Power ; therefore if any other God be imagined, he must be unable to withstand the Former, an Impotent God, and by Consequence no God at all.

We read indeed of other things that are called Gods, there are (as the Apostle speaks,) Gods many, and Lords many, but of these Some are *falsely called Gods*, as Idols which are called Gods, because of the *Opinion which Idolaters have of them*, which yet are no Gods, as *H Ezekiah speaks, (Isa. 37. 19.) But the Work of Men's Hands.*

Some are *Figuratively* called Gods, as Angels, for whereas the Psalmist saith, *Pf. 97. 7. Worship him all ye Gods*, the Apostle citeth it thus, *Heb. 1. 6. Let all the Angels of God Worship him.*

Magistrates

- ‘ Magistrates are also called Gods, Ps. 82. 6
- ‘ *I have said ye are Gods*, speaking of *Magistrates*, who
- ‘ stiled Gods in a *Figurative* Sence, because Gods *there*
- ‘ Representatives.

In the interim how false to their own Profession are too many Christians, who while they say, they believe there is only *One God*, and that they abhor Idolatry, yet give *that Worship and Honour* to other things, which is due to Him only.

- ‘ Thus the *Covetous* Man makes *Mammon* his
- ‘ God, whence Covetousness is stiled *Idolatry* by
- ‘ the Apostle, Col. 3. 5. *And the Voluptuous Man's*
- ‘ *Belly is his God*, as the same Apostle describes
- ‘ the Sensualist, Phil. 3. 19. *For the internal*
- ‘ *Worship, which is Due to God only*, namely,
- the highest Pitch of *Love*, (the very Fulfilling of the Law) is *Alienated* from God, and devoted to Mean and Base things, they are *Lovers of Earth*, and *Lovers of Pleasure*, more than *Lovers of God*.

Q. You say you Believe in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost; If there be but One God, how are these Three to be Believed in; ought we to believe in any other than God?

A. These Three are one God, 1 John 5. 7,

That which is necessary to be known concerning this great Mystery, I shall lay down in these few

2. 6 few Propositions, Affirming nothing therein but what any who make use of their Bibles may find exprefs and Evident Proof of.

1. The Scriptures clearly tell us, that tho' God in regard of his *Nature and Essence* be but *One*, yet in some other *Regard*, he is *Three*, Intitul'd Father, Son, and Holy Ghost, 1 Joh. 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost*, and Math. 1. 28. *Go, saith Christ, and Disciple all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Secondly, The Scriptures discover these Three to be *Distinguished* by such *Actions and Properties*, that we must conclude thence they are *Three Persons*.

By a *Person* in the sacred Trinity, we understand the Godhead or Deity, considered with, or Distinguish'd by, a *Personal Property*, or something so peculiar to One, as not to be common to Another. Math. 3. 16. *Jesus when he was Baptized, went up straitway out of the Water, and lo the Heavens were Opened on him, and he saw the Spirit of God descending like a Dove, and Lighting on him, and lo a Voice from Heaven saying, this is my beloved Son, in whom I am well pleased.* Here was the Person of the

Father speaking, as is clear from the Words, *This is my Son.*

Son, of whom this was Spoken.

Holy Ghost descending like a Dove.

Again,

Again, John 14. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may Abide with you for Ever, even the Spirit of Truth: Here are Actions and Adjuncts, whereby Three Persons are Differenced.

One Person Praying, namely, Christ the Son.

Here is Another prayed unto, the Father.

A Third prayed for, the Holy Ghost the Comforter.

Thirdly, It is also plain from the Scriptures, that there are several Properties so belonging to each, that the Property of one cannot be Ascribed to another.

The Property of the Father is to be of himself, and Beget the Son.

The Property of the Son is to be Begotten of the Father.

Evidence hereof we have: [These being matters of meer Revelation, I therefore insist upon Quotations from Revealed Truth, more than wou'd be otherwise Expedient.] John 1. 18. No Man hath seen God at any time, the only Begotten Son, which is in the Bosom of the Father, he hath declared him.

The Son is here said to be Begotten, that is his Property, not Communicable to the other Persons; and in as much as he is said to be Begotten of the Father, to Beget is the Property of the Father, no way Communicable to the other Persons.

The

The Property of the *Holy Ghost* is to Proceed from the Father and the Son, John 15. 26. But when the Comforter is come, whom I will send to you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testifie of me.

And tho' there be not expresse Mention of the *Holy Ghost* proceeding from the Son, yet in as much as he is called the Spirit of Christ, Rom. 8. 9. If any Man have not the Spirit of Christ, he is none of his, and the Spirit of the Son, Gal. 4. 6. God sent forth the Spirit of his Son: And in as much as the *Holy Ghost* is said to be sent by the Son, whom I will send (saith Christ) in the fore-cited Place, and was Conveyed to the Apostles, by Christ's Breathing on them, John 20. 22. which was really a Proceeding from him. From these and the like Evidences, we hold the *Holy Ghost* Proceeds from the Son also.

Fourthly, Once more the Scriptures likewise assure us, that each of these Three, is Truly and Essentially God.

The Name of God is not only Ascribed to each, but in such a manner as is inconsistent with the Condition of a Creature, Rom. 9. 5. Whose are the Father's, and of whom, as concerning the Flesh, Christ came, who is God over all Blessed for ever, Acts 5. 3, 4. Peter, said Ananias, why hath Satan filled thy heart, to Lye to the *Holy Ghost*, thou hast not Lyed unto Man but unto God.

The

The Works of God, and the Worship and Honour which is Peculiarly due to God, are Ascribed to the Son and Holy Ghost.

Let us make Man in our Image, God Spake now there to Angels, for Man was not made in the Image of Angels but of God. Lord Jesus receive my Spirit, said St. Stephen. And Baptism was Instituted in the Name of the Father, Son, and Holy Ghost, Math. 28. 19. The Authority of which Institution, being Proper and Peculiar to God only, we may thence infer that each of them is Truly and Essentially God.

Now the Word of God being the Rule of Faith, and that having so clearly discovered the Contents of the foresaid Propositions, and no more concerning the Mystery, than what we have (as to the Substance thereof.) there Asserted, we may safely Acquiesce here, and be assur'd that if the Belief of more had been necessary to Salvation, it wou'd have been revealed in the Word.

Q. What do you further Learn to Believe concerning his Title, Father?

A. I Learn to Believe that he is a Father unto me.

A true Faith Believes not only the Truth of this and other Points in General, for so the Devils do, but with Application to our Selves.

This

This may be well illustrated by the Case of the *Israelites* in the Wilderness, tho' all the *Israelites* knew the Brazen Serpent was set up upon the Pole, for a Remedy against the Stinging of the Fiery Serpents, and Assented to the Truth of the Declaration made thereof, yet they only were Cured and Restor'd, who in Particular Look'd up to it : So all may know and Assent to the Truth of the Articles of Faith, and of this in Particular, that God is the Father of our Lord Jesus Christ, and in him a Father to all Believers, but he only is a True Believer, according to the full extent of this Article, who so Assents hereunto as to Apply the Truth thereof to himself, more that God in and through his Son Christ, will be as a Father to him, upon the Terms of the Gospel, the Assent also having such an Influence upon him, as to Cause him, to apply himself to God, in the Vertue of that Relation, and unfeignedly Endeavour to Walk before him, in all Child-like Reverence and Obedience.

Q. How do you Believe God to be Almighty? Are there not many things which cannot be done, as to Deny himself, to Move from Place to Place, Sleep, to Sin, to Die, &c. and is it Mighty Power, or Sovereign Authority, that is here to be understood?

A. Such

A. *Such things are not Arguments of Power but Imperfection.*

He is Almighty, not only in that he *can do* whatever he *Will*, for he is able of *Stones* to Raise up Children to *Abraham*, tho' he *will not do* so; but he is Almighty, in that his *Might and Power* extends to all things which are not *Repugnant* to his *Holy and Perfect Nature*.

Some things are *Absolutely impossible*, because they imply a *Contradiction* to the Measures of his *Eternal Truth*, as that the same thing shou'd be, and not be in the same Sence and Respect, that an Affirmation shou'd in the same Sence be both True and False.

Other things are Inconsistent with his *other Perfections*, It is a Token and Demonstration of Power, *not to do* such things, and Argues *Impotence and Imperfection* in those Beings, that are *Capacitated* thereunto, for it is because a Thing is not *Infinite*, and *Fills not* all Places, that it can *Move from Place to Place*, and it Argues a Defect of Absolute and Permanent Goodness that any can Sin. And to Sleep, to Dye, &c. denote Imperfection in the Subject; And altho' in our Phrase and manner of Speech, such Things seem to Require a kind of *Power* to enable one thereunto, yet in reality they denote a *Defect and want of Power*. Therefore God is Almighty, because he *cannot do* such things, for if he cou'd do such things,

things, as namely, Move from Place to Place, Sleep, Die, Sin, Deny himself, &c. he wou'd not be Almighty.

However, the Greek Word here Translated Almighty, more properly denotes Sovereign Authority and Dominion.

We cannot suppose God to be a Creator, but also suppose him to have Sovereign Dominion, nor suppose a Creature, but it must have God for it's Lord. God Challengeth Sovereignty on this Account, Isa. 44. 6. *I am God, and there is none like me, I will do at my Pleasure,* 46. 10.

Most justly also doth the Psalmist ascribe Sovereignty to God, on Account of the Excellency of his Nature, and giving Existence to his Creatures, Ps. 86. 8. *Among the Gods there is none like unto thee, O Lord, neither are there any Works like thy Works, all Nations whom thou hast made, shall come and Worship thee, O Lord, and Glorifie thy Name.* And Jeremy acknowledgeth it, Chap. 10. 7. *Who would not fear thee, O King of Nations, for to thee it doth Appertain, for as much as there is none like unto thee.*

This Dominion of God is Independent, as he derives his Essence from none, so neither his Sovereignty; on the contrary, all other is *Dei Gratia, & Providentia Divina*, derived from him, by him Kings Reign, and Princes Enact Decrees.

It is also Absolute, there is none Co-ordinate with him.

D

Absolute

Absolute, as being Free and Unrestrained by any Law or Power *without himself*, in Creating he was *Agens liberimum*, the Redemption of Man, of his Free Grace and meer good Pleasure.

Again, his Sovereignty is Absolute, as being Supreme and Unaccountable, no one is to Reply to him, or say to him, what dost thou?

It is also Absolute, as being Irresistible, he has not only Right to Resolve on what he pleaseth, but Power to Effect, and Execute whatsoever he Resolves.

But tho' this Sovereignty be unlimited *from without*, yet it is not *Tyrannical*, because his Nature is Infinitely *Wise, Just and Good*; and to Act unagreeably to these Principles, would be to Deny himself, and Argue Impotency, not Sovereignty.

If by his Sovereignty he might Pardon Sin without Satisfaction, yet in Regard to the Justice of his Nature and Truth in his Threatnings, it cannot be expected. If he might Afflict an Innocent Person Eternally, he should Act against his Goodness and Benignity. If he should by his Sovereignty receive an Impenitent into Favour, his Holiness would suffer Blemish or Diminution: In Brief, he is an Absolute Sovereign, but not an Arbitrary Governor.

The Consideration hereof may Teach us with *Job, to Abhor our Selves in Dust and Ashes, Job 42. 6. and to lay by every Crown before the Throne of*

of this King of Kings, Rev. 4. 10. with David,
to extol him for the greatness of his Glory, Ps. 145.
1. 3.

To Apply to him, and Trust in him, as our
Saviour hath Taught us, since his is the King-
dom, the Power, and Glory, and to yield to
him Universal Submission and Obedience, the
Law is prefaced with this Title, *I am the Lord
thy God*, and his Special Commands are frequent-
ly Urged with the same Intimation, *I am the Lord*.

And most Unreasonable would Disobedience
be, on the same Account, Luke 6. 46. *Why
call ye me, Lord, Lord, and do not the things that
I Command you.*

*Q. What do you understand by Heaven and
Earth, whereof you say God was the Maker, do
you mean only the Places so called?*

*A. I understand the Places, and the Crea-
tures also Inhabiting there, all the Host of
them.*

Literally, the very Heavens and Earth are
declared to be the Works of his Hands, and Fi-
guratively all things contained therein, Angels,
Sun, Moon, Stars, Plants, Fishes of the Sea,
Fowls of the Air, Beasts of the Earth; and
when the visible World was Fram'd and Fur-
nished Plentifully for Use and Accommo-
dation

dation, Man was Created also, as the Principle Inhabitant and visible Lord of it.

Q. In what Condition was Man Created?

A. He was Created Holy and Happy, Holy as being made in the Image and Likeness of God, Gen. 1. 26. Let us make Man in our Image, after our Likeness.

Some Foot-steps of God are indeed Objectively represented; in the Inferior and Inanimate Creatures, we may discover much of his Wisdom, Power and Goodness in our Contemplation of them, the Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work, saith the Psalmist; & *qualibet Herba Deum*, there is not the least Pile of Grass, wherein something of a Deity may not be seen.

On the other Hand the Image of God is *most* properly and Manifestly Represented in Jesus Christ, who (as the Author to the *Hebrews* Stiles him,) is the Express Image of his Person.

The Image of God in Man, is as the Image of a Man in a Glass, which however it comes as far short of that which was in Christ, as the Image of an Emperor in his Coin, is short of his Image in his Son, yet it far Exceeds any Representation of God, in the inferior Creatures.

There

There are not only the Effects of God's Wisdom, Power and Goodness in Man, but many Resemblances of the Attributes, whereby the Nature of God is Apprehended by us, are Communicated to Man, and Existent in him, whence we are said, by the Apostle, to be Partakers of the Divine Nature.

In these, there are some Shadows and Resemblances of God, partly in the *Soul*, the *Spirituality* of its Nature and (as it came out of the hands of God) the *Rectitude* of its Faculties, *Knowledge*, *Righteousness*, and *Holiness*, Col. 3. 10. *The new Man is Renewed in Knowledge, after the Image of him that Created him*; for the Renewing of us, is but a bringing us back towards the Integrity of the State wherein we were Created, and Eph. 4. 24. *Put ye on the New Man, which after God, or in the Image of God is Created, in Righteousness and true Holiness.*

Again, the Likeness of God, tho' Primarily in the *Soul*, yet is partly also Seated in the *Body*, as appears by the Reason which God gives, why the Sin of Murder is to be severely Avenged, Gen. 9. 6. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed, for in the Image of God made he Man.*

When any is Murder'd, it is not the *Soul* but the *Body*, whose Life is taken away, according to that of our Saviour, fear not them that Kill the *Body*. If Violence is not to be offered to the *Body*, because Man was made after the I-

mage of God, it follows that the Body bears some part of the Image, which by that Violence would be Defaced.

Not as if God were Represented by Flesh and Blood, Bones and Sinews, for then the Sensitive Creatures wou'd have born the Image of God as well as Man, but as the Image God, so far forth as Imprinted on the Soul, consisted chiefly in the Holiness and Rectitude of its Faculties, so the Image of God, as Imprinted on the Body, consisted in the Frameableness and Aptitude of each Part, to perform those Outward Acts of Holiness, which the Understanding and Will did Inwardly direct and move unto.

Further yet, some Resemblance of God may be observed in certain Adjuncts of Soul and Body together, namely, Immortality, and Dominion over the Creatures, and in Respect of the latter, of these chiefly it is, that in *Genesis* Man is said to be made in the Image of God, for *Moses* do's not only describe the Image of God by it, *Gen. 1. 26. Let us make Man in our Image, and let him have Dominion over the Fishes of the Sea, the Fowls of the Air, and Beasts of the Earth*, but after the foresaid Resemblances of God, his Knowledge, Righteousness and Holiness, were by Sin defaced, yet *Adam's* Posterity are said to Retain the Image of God, and to be Reverenced for it, in the Place lately cited, *Gen. 9. 6. Man's Blood is not to be causelessly shed, because he is made in the Image*

Image of God, and Jam. 3. 9. therewith Curse we Men, who are made after the Image of God.

As this Image of God imported the HOLINESS, so it was in Part the HAPPINESS of that Primitive State. This was Man's Beauty and Strength: Not only all the Creatures under Heaven, were Servants to him, and under his Dominion, but Paradise also was his Habitation, all the Fruits of that Garden of God, except that of the Tree of Knowledge, his Food, and all the other Store and Furniture of the visible World, were for his Accommodation: Communion with God, made his Condition as Happy as the Absence of all Evil, and Presence of all real Good could render it; and these Enjoyments were by *Covenant* to be continued to him.

A Covenant, wherein on the one Hand, the Goodness and Benignity of God, gave indubitable Assurance that Man's happy State should be continued or advanced, if he on the other Hand failed not in the Duties which the Law of Nature (Imprinted in his Frame and Constitution) dictated to him, as the Condition to be perform'd by him.

We read not indeed of each Party *formally Declaring* their Consent to the Terms of it, yet it was really a Covenant, tho' implicit, it was a Covenant of *Nature*, both our Obligation to Obey the Will of our Crea-

tor, (which Will he had also given us an innate Knowledge of, and Ability to Accomplish,) and an infallible Assurance of God's Goodness and Benignity, were Dictates and Results of our Rational Being.

It is also called the Covenant of Works, because Works, or Obedience to be Performed by Man, was the Condition of it, not only Obedience to that *Special Law*, concerning the forbidden Fruit, but that Law writ upon his Heart, and the same for Substance with that on two Tables by *Moses* afterward, Obedience, Perfect, Personal and Perpetual, Gal. 3. 10. *Cursed is every one that continueth not in all things writ in the Book of the Law to do them.*

We have thus heard the State and Condition in which Man was Created, we are next to enquire into what State he soon Apostatized and Fell.

Particularly we are to be informed of the following Points.

What was the occasion of his Fall?

The Misery of the State into which he Fell.

The Justice of God in the Condition of *Adam's* Posterity occasioned by the Fall.

The Means which God of his infinite Mercy provided for fallen Man's Support and Recovery.

Q. And first, What was the Occasion of his Fall?

A. The

A. The Occasion of Man's sad Apostasie is Recorded, Gen. 3. 6.

After the Devil's subtle Insinuation of the Desirableness of the Forbidden Fruit, and that God had Forbidden it, because he Grudged Man the Benefit and Advantage of it, it is said, when the Woman saw that the Tree was good for Food, and that it was Pleasant to the Eyes, and a Tree to be desired to make one Wise, she took of the Fruit thereof, and did Eat, and gave to her Husband, with her, and he did Eat.

Profane Spirits are Prone to entertain hard Thoughts of God, that he should, for the Eating of an Apple, subject all Mankind to such Misery as hath followed upon the Fall, but we are not to consider the Matter of the Crime only, the Eating of the Apple, but the Formality of it, the Disobedience to God, Cloathed with all the Circumstances which that Disobedience admitted, if these be duly Considered, it will appear to be such a Point of Disobedience, that scarce any is to be Compared with it.

The Persons by whom it was Committed, might easily have Avoided it, their Minds were Clear and Apprehensive, and might have Detected the Fraud and Subtilty of the Temptation, their Conscience was Pure and Active to warn them, to beware of Sin, and the Occasion

on of it, and their Will was Free, able to have withstood Sin, and all the Seducements to it.

If we consider the Person against whom it was Committed, it was against God, who had lately shewn so much *Power*, in bringing them and the rest of the World out of Nothing, and therefore was to have been Chiefly feared, and so much *Bounty* in bestowing the visible World, and the Creatures in it upon them, and therefore was to have been Chiefly Loved, yet they valued not his Command, so much as the Suggestion of the Serpent.

It was also against themselves and their *Posterity*, involved in the Consequent of this Sin.

If again, we Judge of it aright, we must esteem it by the Sins which were in the Womb of it, as

Infidelity, in distrusting the Word of God, the Threatning expressed, and the Promise implied in it.

Contempt of God, in Crediting the Lies of the Devil before his Truth.

There was in it, Pride and Ambition, therefore they Eat it, that they might be as Gods.

There was in it high Ingratitude, as if it had been nothing for them to have been like God, unless they could be nearer to Equality with him.

There was in it, much vain Curiosity, in an Unwarrantable affecting more Knowledge than God

have God required from them, and more than was it. Agreeable and Proportioned to their Nature.

There was in it, the Sin of Murder also, and that far beyond all Possibility of Parallel, it was not of a Person or Family only, but of themselves, and Consequently of all their Posterity, who were hereby made Heirs of Death.

Q. What was the State of Man, upon the Fall?

A. A State of Sin and Misery.

The Offenders were immediately deprived of sweet Communion and Intercourse with God, insomuch that his Face and Presence, which had been their Felicity and greatest Delight, became matter of their Dread and Horrour, testified, in that the Apprehension of his Approach made them seek, if possible, to be hid from him; their Integrity and Holiness, became Eclipsed, the Image of God, which was their Glory, both they and their Posterity were in great Measure deprived of, and they became liable to Death.

That had been Threatened upon their Disobedience, and the Depravation and Corruption of Nature, commonly called Original Sin, hath followed as Rottenness and Putrefaction usually ensues the Dissolution of Soul and Body.

Hence

Hence it is, that the Minds of Men are Clouded with so much Darkness, that their Hearts are Hardened, their Consciences either Stupid or Superstitious, the Affections full of Confusion, and the whole Frame of the Soul is out of Course. This Sin made way for all the Miseries that any are now liable unto, and brought Devastation upon the World; the Creation, as the Apostle speaks, Rom. 8. 21. *Groans to be delivered from the Bondage whereunto it was hereby Subjected.*

Q. How is the Justice of God Vindicated, in Visiting this Sin of our first Parents, not upon them only, but on their Posterity in all Generations?

A. The Guilt of the first Sin, was justly Damnable to the Personal Offenders, till most Graciously Pardoned; and the Consequent Depravation of Nature Descended, necessarily to their Posterity, as an Hereditary Leprosie, but is thought not Damnable in Baptized Infants before actual Sin; whether in others, we leave to God; Mortality, and the other Consequents of the Fall, may be Inflicted as common Dispensations of Providence, without Injury to the Creature, and the innate Perversity of Nature would not hinder the Spiritual and Eter-
nal

al Welfare of such as would not reject the Grace and Aid, to be Exhibited by the Messiah that was Promised to Destroy the Works of the Devil.

Besides the Covenant of Works, common to all Mankind, (the Contents of it being Engraven in their Nature,) there was a Special Covenant betwixt God and our first Parents, concerning their Enjoyments in Paradise, and their Abstaining from the Fruit of the Tree of Knowledge of Good and Evil, Gen. 2. 16, 17. *God commanded the Man, saying, of every Tree in the Garden thou mayest freely Eat, but of the Tree of Knowledge of Good and Evil, thou shalt not Eat of it, for in the Day thou Eatest thereof, thou shalt surely Die.*

We read not either in the Command given, or Sentence Denounced upon the Breach of it, that *Adam* was a Representative of his Posterity, in this special Covenant, and that they are liable to Eternal Death for the Breach of it, which they were not Capable of consenting unto, during it's Continuance. Many therefore think that 'the Guilt of that Crime was *Personal* only, and an Evidence of the Mutability of that State, (how Holy and Intire soever) wherein Man was Created, and how the Protoplasts or probably most of their Posterity, would Voluntarily abuse their Liberty, and pervert the good Frame
of

of their Primitive Purity, if ever left to their own Will and Choice.

The Apostle, Heb. 7. 9. *Speaks of Levi being decimated in Abraham*, and some Allude to it, in their Discourses on the first Sin, as if *Adam's* Posterity had Actually Sinned in him, but the Apostle Acknowledgeth, that he spake Improperly, and Metaphorically (as I may so say,) it was then an Allusion only, *Tithes were then Paid by Abraham*, as they were also Paid to *Levi* afterward, not Actually but Semblably.

A Minor is not Obligated by his Predecessor or Guardian, if, when come to Age, he Renounceth the Inheritance or Advantage stipulated.

An Evidence given of Divine Equity is, *that the Son shall not bear the Iniquity of the Father*, Ezek. 18. 20. Deut. 24. 16.

And altho' God Threatens, and sometimes does visit the Iniquity of Fathers upon their Children, yet it is only when they Tread the Steps of their Wicked Ancestors, or when that which is really a Punishment of the Parents Iniquity, is to his Innocent Posterity a favourable Correction only, or common Calamity, which may be in Mercy to the Pious Off-spring.

But notwithstanding what hath been said, that first Sin being a Breach, not only of the said Special Covenant, but also of the *Covenant of Works*, which was both made with our common Parents, and Engraven also on *Humane Nature*,
the

the Nature common to Posterity, was thereby deprived in great Measure of the Image of God, became vitious and depraved, and our first Parents, as Roots whose Vigour was Corrupted, cou'd not Transmit their Original Integrity and Ability, for Performance of Covenant Duty to their Off-spring, any more than they could convey the Happiness, in which they had been Created and were Bereaved of. Hence their Posterity became unable to Live up to the Terms of the first Covenant, are Indisposed to Good and Prone to Evil, deriving no Power sufficient to resist Temptations from without, or to restrain their own vitious Inclinations.

But to enquire whether that Depravation of Nature renders Posterity as deep in Guilt, as our first Parents were, and liable to Eternal Condemnation before Actual Sin, deserves further Consideration.

It is indeed most commonly styled Sin, and particularly by the Apostle, *Rom. 7.* but Metonymically, say some, citing St. *Augustin*, *Retract. l. 1. c. 15.* It is therefore called Sin, *quod a peccato est, et pana peccati*, because it was the Effect and Product of Sin, and is the Cause of much other Sin, and it hath the Nature of Sin, saith our Church of *England*, Article Nine, *Lusting against the Spirit*, it deserveth Wrath and Damnation. But as a Venemous Drugg, deadly in it Self, may be Torpid and Unactive, till the Warmth of the Body, and Motion of the Blood, or Spirits, causeth it

it to Diffuse it's Poyson to the Vitals, and there by Death ensues: Thus Natural Pravity, is in Infants, a Torpid and Unactive Habit, till the Faculties of the Soul are Capable of being influenced by it; and if then they yield to it's Sollicitations rather than the Motions and Assistances of Divine Grace, Lustings and Prevailing against the Spirit, it becomes a Deadly and Damnable Inmate. If the Guilt of it be taken away in Baptism, or if Christ destroying the Works of the Devil, Died for all Mankind, it may be Reasonably thought, that all Infants Dying before Actual Sin, should be free from the Imputation of that Guilt.

But however this Matter be, it is not long before this Poysonous Principle exerts it's Vigour, and some way or other induceth the Will, both in Young and Elder Years to a Compliance with it, by Actual Transgressions, and a Multiplication of them.

Q. Were no Means Exhibited for Fallen Man's Support and Recovery?

A. God of his Infinite Mercy, no sooner Sentenced the Trangressors, than he Promised that the Seed of the Woman should break the Serpent's Head, Gen. 3. 15. which is Expounded, 1 Joh. 3. 8. Should destroy the Works of the Devil.

Here

Here was the first Dawning of the Covenant of Grace, in pursuit whereof, when the Fullness of Time was come, God sent forth his Son, made of a Woman, Gal. 4. 4. *To be a Saviour to such as would accept him, upon the Terms of the Gospel, John 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever Believeth on him should not Perish, but have everlasting Life.*

God in Mercy pityed Man, Plunged into a State of Sin and Misery, and was inclinable to relieve him, but as a God of Truth, he was to fulfil his own Threatning, which was, that the Transgression of his Command should be Punished with Death, and the Wages of Actual Sin, (at least) should be Eternal Death; and as a Just and Righteous God, it was requisite according to the Constituted Order of his Government, and Administration of the World, that there should be Satisfaction made for the Sinners Offence, and such Satisfaction as should be of sufficient Value to expiate the Guilt, and therefore such as no meer Creature was able to Exhibit.

The blessed Son of God was therefore to Assume our Nature, that their Nature that Sinned might Suffer, and by the Obedience of his Life and Bitter Passion, he was in our stead to Accomplish all things needful for our Recovery, the Dignity of his Person putting an infinite Value upon his Obedience. A further Account

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of

of the Covenant of Grace thus begun, is given in the three Preliminary Questions.

Q. Before we call off our Thoughts from Meditating on the Creation, and Terms of the Covenant, in which we stand Obligated, it is Expedient to consider what Reply may be made to such Wretches as Cavil against the Order of God's Creation, and Methods of his Providence, alledging, that God implanted Sensitive Inclinations in Humane Nature, and therefore they see not any Equity in Punishing Man for Compliance with the Principles of his Creation?

A. God gave Man Power to Resist, both such Inclinations from Within, and Temptations from Without, if Man himself will, and Vouchsafed strong Inducements to persist in his Integrity, so that his Apostacy was Voluntary, not by constraint.

God made Man upright, (saith Solomon Ecclesi. 7. 20. *But they have sought out many Inventions.* As he gave to some Creatures, Propensions and Inclinations, by which they are necessarily aided, as to move Upwards or Downwards, or Circularly, so he indowed Man with Faculties of a superior Nature, with Understanding to know his

his Duty, and Liberty of Choice, whether he would Obey or not, and his Grace added Assurance of continued Felicity, if he performed his Duty, and threatened Death upon his Transgression, Means sufficient to have Overbalanced all Temptations, if he would by help of them have rejected Allurements, as he then might have done.

Q. Ever to be Adored is the Goodness and Mercy of God in that he again accepted Man into Covenant, after his Breach of a Former, Promising a Redeemer, and Salvation through him also, but Faith and Repentance being the Condition of it, which Fallen Man is utterly unable to Perform, what Hope can he have of Benefit by it?

A. Grace and Aid sufficiently inabling him to Perform the Condition, is, and will not be wanting, if it be not Obstinateley resisted.

God doth not oblige us to Impossibilities, for sufficient Grace in order to our performing the Condition, is part of that which God promised in the Covenant, Deut. 30. 6, 8. *God Covenants to Circumcise the Heart, to Love the Lord their God, with all their Heart, and Jer. 31. 33. To take away the Heart of Stone, and give a Heart of Flesh, to put his Spirit within them, and cause them to Walk*

in his Statutes. Hence the Apostle, Phil. 4. 13. *saith, He can do all things through Christ, who strengthened him; those things most certainly to which he was by the Covenant of Grace obliged; and plainly is this sufficient Grace, and the Exhibiting of it declared, Revel. 3. 20. Behold I stand at the Door and Knock, if any Man hear my Voice and open the Door, I will come in to him, &c.*

The Will is Passive, till by the Grace of God it receives Ability, to Act Graciously if it will, but neither Repents for us, nor makes us to Repent, or to Elicit any other Gracious Act whether we will or no, nor will it Perpetually strive with those who Pertinaciously resist it.

Some fancy that Grace is not truly stiled Sufficient, if it be not Efficient, so as not to be Resisted, but it is with better Reason declared to be Sufficient, when nothing is wanting *on God's Part*, although the Sinner is not Converted by it, Deut. 30. 19. *Heaven and Earth are called to Witness, that Life and Death were offered to the Peoples choice.*

To say this was only to Excite them to seek to God for Ability, they being unable of themselves, is a Groundless and Extravagant Evasion, for if the People had not Power to Perform their Duty, or Power by Non-Resistance, to Partake of the Gracious Aids inabling thereunto, the Offer would have been as Delusive, as (in the common Allusion) A Tyrant's inviting a Company of half Starved, and Muzzled Captives to

a Feast, but not Removing the Bonds from their Mouths, Cudgels and Kills them because they Feed not upon his Provisions.

And *Isa. 5. 1. &c.* Nothing more could be done towards the Vineyards Fruitfulness, the cause of its bringing forth Wild Grapes, was not from the Planter's Deficiency or Neglect.

Some frivolously Alledge, that however many External Helps were Afforded, yet the Soyl was not made good, otherways a good Plant would have brought forth good Fruit, for it was Planted in a Fruitful Field, and it was of the choicest Vine.

Neither can any with good Reason plead, that God is sometimes so far from Affording sufficient Grace, that on the contrary, he is said to Blind their Eyes, that they shall not see, give Ears, that shall not Hear, and harden Hearts, that they shall not Understand. The Attributing such things to God, is chiefly occasioned by reason that in the Hebrew (whose Manner of Speech is often Imitated by the Apostles,) *Actives* are put for *Passives*, and *Transitives* for *Impersonals*, as *Luk. 12. 20.* This Night *do they require* thy Soul, (according to the Original, and as in the Margin of Bibles, which have Marginal Notes) yet the intended Sense is as ordinarily Translated, this Night shall thy Soul *be required* ; also *Gen. 27. 36.* He *has called his Name*, though rendered, is not *his Name called Jacob* ? Thus also, the Phrases of God's giving Eyes that shall not See,

and Ears that Hear not, Hearts, &c. are to be Understood *Impersonally* sometimes, or *Passively*, their Eyes are Blinded, Ears Deafned, Hearts Hardened, &c. as appears by comparing, Isa. 6. 10. *Go make the Heart of this People Fat, their Ears Heavy, &c.* and Joh. 12. 39. *Isaias, saith he, hath Blinded their Eyes, and Hardened their Hearts,* and with Acts 28. 25, 26. *Well spake the Holy Ghost by Esaias,---Hearing they shall hear and not Understand, &c. for the Heart of this People is Hardened, their Ears are dull of Hearing, their Eyes have they closed, least they See with their Eyes,---be Converted, and I should Heal them.*

God makes not Vessels of *Wrath*, but finds them such; he finds not Vessels of *Mercy*, but makes them such, *August.* We read indeed of Vessels fitted for Destruction, Rom. 9. *Not that God made, but with long Suffering endured, which long Suffering leads not to Destruction but Repentance.*

Neither ought any to be discouraged from Pious Endeavours, by Fears and Jealousies, of their Preterition in God's Eternal Decrees. It is impossible that God should Lye, or that there should be any Decree or Will of God, contrary to his Will, Revealed in his Word, whereby we are to be Judged, and which being briefly Comprehended in the Covenant, we are thence assured, that through Christ, there is no Condemnation to such as perform the Condition of that Covenant. A Condition, which by the Aids ever at Hand to assist us, is not only Possible, but Accommodated
to

to our Faculties and Endowments. His Commandments (by Virtue of his Covenanted Grace assisting) are not Grievous, but on the contrary, *His Yoke is Easy, and his Burden Light,* 1 John 5. 3. Math. 11. 30.

Q. What do you Believe concerning God the Son?

A. That which we are taught to Believe concerning the Second Person, is in this Creed reduced to

‘ His Titles. *And in Jesus Christ, his only Son our Lord, and to his Two States, the one of*

‘ Humiliation, described by three Degrees of it, his

‘ Incarnation, in that he was conceived by the Holy Ghost, Born of the Virgin Mary,

‘ Passion, He Suffered under Pontius Pilate, was Crucified, Dead and Buried, And his Descent into Hell,

‘ The other of Exaltation in these words, the Third Day he Rose again from the Dead, Ascended into Heaven, and Sitteth at the Right Hand of God the Father Almighty, from thence he shall come to Judge the Quick and the Dead;

It hath seem'd good to God, when he hath designed any one to some Eminent Dignity, Office or Imployment, to give them *Names suitable* to that Dignity or Imployment for which they were design'd, as may appear from the Change of *Abram's* Name to that of *Abraham*, from the Command given to *Zacharias*, to call his Son's Name *John*, and many other instances: Thus here, the *Son of God*, being to undertake the great Work of Man's *Salvation*, God gave him a Name suitable to his Work, calling him *Jesus*, i. e. *Saviour*.

He Saves from the *Wrath of God*, from the *Rigour and Curse* of the *Law*, from the *Accusations* and *Remorse* of a *Guilty* and *Condemning Conscience*, from the fear of *Death*, from the *Power of Satan*, and all this in Saving from *Sin*, we are *Saved* both from the *Guilt* and *Dominion* of it.

Q. The Enquiry most proper here to be made is, Upon what Terms will Christ become a Saviour to Man, or what is required from such as Christ will Save?

A. He will be a Saviour upon the Terms signified in the Gospel, namely, Faith and Repentance, which are the Condition of the New Covenant, the Covenant of Grace.

Christ

Christ is a Saviour to all, and every one who performs the *Condition* upon which Salvation is Promised, and he will Save *none* who come short of it, he will not Save a Sinner upon any Terms, but on the Terms he hath Promised in the Gospel, John 1. 12. *To as many as Received him, to them he gave Power to be the Sons of God, even to as many as Believe in his Name;* and Heb. 5. 9. *He is the Author of Eternal Salvation to all that Obey him.*

If we desire to know our Relation and Title to *Salvation*, wrought by Christ, we need not enquire whether God the Father Decreed Christ to be a Saviour to *each of us*, or whether Christ intended his Death to be a Ransom for any one in Particular, but rather Examine our own Hearts and Lives Do we Believe, yielding an Efficacious Assent to the Truth of the Gospel, and in Testimony thereof, do we truly Repent, Departing from all Iniquity, and Reduce the Precepts of the Gospel unto *Practise*, if so the Case is already intallibly Resolved, he that Believeth shall be Saved, and Christ is become the Author of Eternal Salvation to all that Obey him.

But he will not Save any to his own Reproach, such as submit not to his Laws and Scepter, that will not become his People, but by their Perpetual Disobedience, reject their own Salvation.

Q. What

Q. *What is the Second Title here given to the Second Person in the Trinity, and what is the Import of it ?*

A. *Christ, the Import of which is, that he was Anointed or Ordained of God, to the Offices of his Mediatorship, to be a Prophet, Priest, and King.*

Christ in the New Testament, is of like Import with Messiah in the Old, as appears by the words of the Apostle St. Andrew, John 1. 41. We have found the Messiah, which is by Interpretation the Christ, each of them signifies Anointed, Christ a Greek Name, and is as much as Anointed, and Messiah the Hebrew Name, is as much as the Anointed of God.

In the Scriptures we Read of Anointing to the Office of a

Prophet, Thus Eliah received Command to Anoint Elisha, to be Prophet in his Room.

Priest, Thus Aaron and the rest of that Order, and to the Office of a

King, Thus David was Anointed by Samuel, and Solomon by Zadock, &c.

Jesus Christ is Anointed of God in all these Respects, that he might as a Prophet

Reveal

- ‘ Reveal to us so much of the Will of God,
- ‘ as was necessary to Salvation.
- ‘ Make his Word Effectual in the Hearts of
- ‘ his People; by the Operation of his Holy
- ‘ Spirit.
- ‘ Also as a *Priest*, that he might
- ‘ Offer Sacrifice to Divine Justice, as a Sa-
- ‘ tisfaction for Sin. And to
- ‘ Intercede at the Right Hand of God, in
- ‘ his Peoples behalf.
- ‘ He was also Anointed as *King*, to Govern his
- ‘ Church and People, and to Restrain and Con-
- ‘ quer their Enemies.

Q. What is the Third Title here given to the Second Person, in whom we Believe?

A. His only Son. So called as being Son of God by Eternal Generation.

- ‘ Good *Angels* have been stiled *Sons of God*, and
- ‘ *Adam* is said to have been the Son of God, Luk.
- ‘ 3. ult. in as much as Created of God.

- ‘ Some are so stiled in Regard of their *Office*
- ‘ and *Authority*. I have said ye are Gods, saith
- ‘ the *Psalmist*, and all of you Children of the
- ‘ most High, speaking of *Magistrates*.

And all the People of God are stiled *Sons of God*, being *Adopted* into that Relation, but Christ in a Peculiar and far more Transcendent Manner.

‘ Not

‘ Not as some pretend, (who oppose his Deity,
 ‘ and would subvert our Faith in the Belief of
 ‘ it,) for instance,

‘ Not because Conceived by the Holy Ghost,
 ‘ in the Womb of the Virgin, for he was the Son
 ‘ of God before his Humane Nature was so Con-
 ‘ ceived, *His goings forth have been of Old from*
 ‘ *Everlasting*, Micah 5. 2.

‘ Not because most Plentifully filled with the Ho-
 ‘ ly Ghost, for then he might be called the Son of
 ‘ the Holy Ghost, whereas we meet with *no such*
 ‘ Manner of Speaking in the Book of God.

‘ Nor yet is he styled Son of God, because Be-
 ‘ gotten, as it were in a Peculiar Manner, when
 ‘ Raised from the Dead, as some would infer from
 ‘ that, Act. 13. 33. *He hath Raised up Jesus a-*
 ‘ *gain, as it is Written, thou art my Son, this Day*
 ‘ *have I Begotten thee.*

‘ He was indeed then Declared to be the Son of
 ‘ God with Power, Rom. 1. 4. but was the Son
 ‘ of God before. We Believe and are sure, says
 ‘ the Disciples, that thou art the Son of the
 ‘ Living God; and afterwards Christ told them,
 ‘ how he must be Slain, and Rise again the
 ‘ Third Day.

‘ Nor Lastly, is he only styled the Son of God,
 ‘ because when Exalted after his Humiliation,
 ‘ ’tis said, Phil. 2. *That God gave him a Name a-*
 ‘ *bove every Name, i. e.* (as some would have
 ‘ it,) to be called the Son of God, for tho’ this
 ‘ is indeed a Name above every Name, as the
 ‘ Author

Author to the *Hebrews* witnesseth, to which of the Angels said he at any time, *thou art my Son*, yet he was the Son of God, long *before*, and as the foregoing *v.* Testifies, he was *before* in the Form of God, and thought it no Robbery to be equal with God.

These fictitious Grounds of the Appellation, which some Alledge in Opposition to his Eternal Generation, being removed, we therefore profess him to be the Son of God, by way of Peculiarity, and Contradistinction from all others, as being in Scripture stiled God's *own* Son, his *Begotten* and *only Begotten* Son, his *Beloved* Son, by way of Peculiarity also, and as being the *Eternal* Son of God, tho' as to the *Modus*, the *Manner* of his Eternal Generation, it is *beyond* all Mortal Capacity, to Express or Reach to the Notion of it.

We may well Cry out with the Prophet, Isa. 53. 8. *Who can declare his Generation.* 'Tis a Point we are to *Believe*, not permitted to Discuss as to the *Manner* of it, since there is no Revelation of the Manner of it in the Word.

Q. Which is the Fourth Title Ascribed in the Creed to the Second Person?

A. Our Lord. Which Title Lord sets forth both his Natural and Independent Dominion, as he is God Blessed for ever, and his Derived,

Derived, Imparted and Dependent Right, as Man Anointed and Exalted to his Dominion over us.

That it is a Title importing *Dominion and Authority* is not doubted, but here it signifies Dominion of some *Higher Nature*, than such as are stiled Lords among Men can pretend unto. He is Lord in some *Higher Notion*, than when a *Master* is said to be Lord of *his Servants*, or when other *Superiors* are stiled Lords, for in that Sence there are (as the Apostle speaks,) *Gods many and Lords many*, but he is Lord in such a Peculiar Notion, as admits of no other besides himself, therefore the Apostle adds, there is only *one Lord*, as there is only *one Faith, one Baptism, one God and Father* of all.

Hence it is, that he is so often stiled Determinately *the Lord*, by way of Specification and Contradistinction from all others.

Luk. 12. 42. The Lord said, *who is that faithful and wise Servant.*

Joh. 6. 23. After that the Lord had given thanks.

They have taken away the Lord out of the Sepulcher, said Mary Magdalen.

Then were the Disciples glad, when they had seen the Lord.

It is the Lord, said one of the Disciples to Peter, when they saw him on the shoar.

And when Peter heard it was the Lord, he leaped out into the Sea:

It was the Language of the Angels also, come see the place where the Lord lay.

He is the Lord of Glory, the Lord from Heaven, King of Kings, and Lord of Lords.

He is Lord in regard of a *Natural and Independent* Dominion, inasmuch as he is *God Blessed* for ever, the *Creator* and *Maker* of all things, and the Title is Attributed to Christ in that Propriety and Eminency in which it belongs to the most High God, for the Name *Jehova* is given to our Saviour, *Hos. 1. 7. I will have Mercy on the House of Israel, and will Save them by the Lord their God, by Jehova their God, saith the Original.* It was *Jehova* the *Lord of Hosts* that said in *Malachi*, *I will send my Messenger, and he shall prepare the way before me, and it is not doubted but John the Baptist was that Messenger, and Christ that Lord, before whom the way was prepared by him.*

I might add, that the Word *κύριος*, (rendered Lord in our Creed,) was by the Septuagint, (the Translation which the Apostles followed,) made use of, to signify *Jehova*, and not only because the *Jews* in the Superstitious Veneration of the Name *Jehova*, were wont to Read *Adonai* instead of it (as the Vulgar Error hath reported,) for when *Adonai* and *Jehova* come together

gether in the same Sentence, they use *יהוה* for *Jehova*, and some other Word, as *יהוה* for *Adonai*, as Gen, 15. 2. 8. Isa. 1. 24. and elsewhere.

Again, he is Lord also by a *Derived* and *Dependent* Right, as Son of *Man* and *Mediator*.

All Power is given to me in Heaven and in Earth, Math. 28. 18. possibly, not all at once, but some in his *Life time*, some at his *Resurrection*, some at his *Ascension*, when Raised far above all *Principality*, and *Power*, and *Might*, and *Dominion*, and even when he shall Deliver up the *Kingdom* to the *Father*, and the *Son* himself be *Subject* to him, that put all things under him, yet as to so much of his *Dominion*, as shall be a *Reward* of his *Sufferings*, 'tis thought it shall be *Coeval* with the *Union* of that *Nature* which Suffered, according to that of the *Apostle*, he *Humbled* himself to the *Death* of the *Cross*, therefore *God* Exalted him, &c. and that of the *Angel Ga'riel*, of his *Kingdom* there shall be *no End*, so much (I say,) may be *Eternal*, tho' that which is *meerly* *Oeconomical*, and *Aiming* at a certain *End*, shall *Cease* and *Determine*.

This *Dependent* *Dominion*, or *Lordship*, he had (as hath been said) by *Donation*, he *Acquired* it also by *Redemption*; for if any Buy a *Slave*, he hath a *Right* and *Claim* to him, and over him as his *Lord*, in being *Bought* by him, he is become part of his *Possession*. *Christ* hath thus *Purchased* us,
not

not with Silver and Gold, as St. Peter speaks, but with his Precious Blood.

And further yet, Christ hath a Right to his Dominion, by his Subjects *Voluntary Resignation* of themselves to him. Every true Christian Dedicates and Devotes himself to the Service of Christ, and owns him as his Sovereign Lord.

Q. From the Titles here Ascribed to the Second Person in the Trinity. Let us proceed to the Consideration of his two States.

First Touching the State of Humiliation, and therein, first of his Incarnation, and then of his Passion.

Q. What do you Believe in the third Article, concerning his Incarnation?

A. That he was Conceived by the Holy Ghost, Born of the Virgin Mary.

So it was foretold by the Angel to the Virgin Mary, Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore that Holy thing which shall be Born of thee, shall be called the Son of God.*

The Holy Ghost Sanctified the Womb of the Virgin, and the Matter whereof the Humane Nature of Christ was formed, that so he might be free from Original Sin, wherewith all are
Polluted,

Polluted, who are Conceived after the Ordinary Manner, and Positively Holy also, by infusing Principles of Grace, to grow up with him, in both which Respects, he is stiled that *Holy thing*; for it was requisite he should be without Sin, who was to be a Sacrifice for the Sins of others, and *Holy*, who was to fulfil the Law for them.

Again, the Holy Ghost formed the Humane Nature in the Womb, as the *Efficient* of it, for when, Math: 1. 18. *The Virgin is said to be found with Child* of the Holy Ghost, we are not to imagine that (of) there is a Note of the *Material Cause* of the Humane Nature of Christ, but of the *Efficient* as expressed in the Creed, by the *Holy Ghost*, as Christ was conceived, *non de Substantia sed de Potentia, Spiritus sancti, non Generatione sed Jussione & Benedictione*, not of the *Substance*, but by the Power of the Holy Ghost, or by its Efficacious Command, and Benediction, a Command and Benediction like that used in the first Creation, when God said, let there be this or that Creature, and it was so.

The Holy Ghost also United the Divine and Humane Nature in the Person of the *Son only*, as is Taught against the Heresie of the *Patripassians*, who affirmed the *Father* to be Incarnated, and becoming Man to be Crucified, and it so United those two Natures, that they remained Intire and Distinct.

There was no Confusion or Mixture of the Natures, for then instead of being God and Man,
he

he would have been neither God, nor Man, but different from both, as every Mixed Body is different from each Element which Concurs to its Composition.

Neither was there any Conversion of Natures in this Union, the Divine Nature was incapable, and could not be Converted into the Humane, as the *Flandrian Anabaptists* imagined; for tho' it is said, the *Word was made Flesh*, yet we must not stand so much upon the Propriety of Speech in that Expression, as to Destroy the Propriety both of the Word and of the Flesh.

Neither could the Humane Nature be Converted into the Divine, as the *Eutychians* Fancied, the Incarnation is not Expresed by saying, the *Flesh was made the Word*, but the *Word was made Flesh*.

Q. What do you understand by his being Born of the Virgin Mary?

A. By those Words, in the latter Clause of this Article, [Born of the Virgin Mary,] we are to understand, that Christ was Conceived and Nourished the usual time in her Womb, and brought forth by her.

The word *Born* here implies, not only the Nutrition of Christ in the Womb, and the Parturition, or bringing forth, but also the Conception

is to be Attributed to her, tho' (as was said,) by the over-shadowing of the Holy Ghost.

It was foretold the Virgin should Conceive, Isa. 7. 14. *And the Angel told her she should Conceive in her Womb, and Christ is stiled by Elizabeth, the Fruit of the Virgins Womb.*

And after the Nutrition and due Increase in the Womb, he was in a proper Sence brought forth by her, the same Expression which is used to signifie *Elizabeth's* Delivery, is used also to signifie that of the Virgins.

From all which she hath been often stiled the *Mother of God*, which yet is to be understood of the *Humane Nature*, or that she was the Mother of him who was God.

Hitherto of his Incarnation professed in the Third Article.

Q. What do you Believe in the fourth Article, concerning the Passion of Christ?

A. That he suffered under Pontius Pilate, was Crucified, Dead and Buried, he Descended into Hell.

The History of his Sufferings during Life, and more especially near his Death, is at large Recorded by the Evangelists.

The *End of them* is to be Eyed by us, namely, that thereby he might make *Satisfaction* for our Sins, and procure for us the *Favour of God*,
and

and Everlasting Salvation, Col. 1. 14. *In him we have Redemption through his Blood, even the Forgiveness of Sins, and Heb. 5. 8, 9. Tho' he were a Son, yet Learned he Obedience, by the things which he Suffered, and being made perfect, he became the Author of Eternal Salvation to all them that obey him.*

Here is Mention made of *Pontius Pilate*, a Heathen Governor, set over the *Jews* by the *Romans*, in his time he Suffered, having been Born in the time of *Herod*, the first Stranger that swayed the Scepter over them, and with whom the *Jewish* Senators long Struggled about the Government, and Swore not Fealty to him, till his last Year, when Christ was already Born.

Till this time they had Governors of their own, even while under the *Persian Yoke*, which Governors then, or at least when *Pilate* became Governor, ceased, according to the Prediction of *Jacob*, Gen. 49. 10. *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, till Shilo come.*

He was, as the Evangelists testifie, Crucified, a Punishment then used among the *Romans*, exceeding Painful, the Body being Stretched out to its full Length, Nails driven through the Hands and Feet, Nervous Parts, and therefore very Sensible of the Pain, and thereby Fastened to the Cross, on which it Hung, till with Extremity of Torment it Died Gradually.

A Shameful, as well as Painful Death, allotted to the vilest Slaves and Malefactors.

And an *Accursed* Death also, Christ thereby taking on himself the Curse due to us, *Gal. 3. 13.* *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us, for it is Written, Cursed is every one that Hungeth on a Tree.*

We make expresse Mention also of his *Death* in our Creed, for God having Threatened, that the Transgressors of his Law should Die the Death, it was necessary that our Redeemer, having put himself in our stead, should satisfy the Demands of Justice by his *own Death*.

His *Burial* also is expressly mentioned ' thereby Assurance being given of the Truth of his ' Death, and the whole Structure of our Faith ' standing on this Foundation, that Christ our Sa- ' viour, did not Feignedly, but Truly and Cer- ' tainly Die for us, the *Grave* being also thereby ' Sanctified to us, so that it is not now a Place, ei- ' ther of *Ignominy* or *deserved Horror*, but a *Rest- ing Place*, and *Dormitory*, wherein our very *Body* may Sleep in Jesus, till the Morning of the Re- surrection, and Rest in *Hope*, till it be Raised in *Glory*.

Q. Why do you Believe, that Christ Descended into Hell, and what do you understand by that Expression?

A. The Psalmist's Words, thou will not leave my Soul in Hell, are applyed unto Christ,
Acts

Acts 2. 26. so that his Local Descent thither, or his Remaining in the State of the Dead, or the unexpressible Sorrows of his Soul, may be understood by it,

If the Soul of Christ was *not* left in Hell, when he Arose from the Dead, as the Place in the *Acts* clearly Testifies, then his Soul *was* in Hell before, and not being in Hell before his Death, it must necessarily be, that at his *Death* he *Descended* thither, but in *what Sence*?

In many Ancient Creeds, when Christ's *Burial* was expressed, his *Descending into Hell* was *not* expressed, and if his *Descent* into Hell was expressed, his *Burial* was not expressed, therefore both are not mentioned in the *Nicene* and *Athanasian* Creed.

And it is very Probable that those who first inserted this Clause in Confessions of Faith, might understand it according to the various Opinions which obtained in those Ages wherein they lived, concerning the State of the Soul after Death.

Among the Interpretations of this Clause, those which seem to have firmest Ground in the Holy Scriptures are these.

‘ That he either Descended *really* into the Hell
‘ of the Damned, not to Suffer there, for that work
‘ was Finished before, but to Manifest his Glory
‘ there, and to the greater Confusion of the Dis-
‘ obedient Spirits there, 1 Pet. 3. 19.

‘ Or that the Pains and Anguish of his Soul
 ‘ are signified by that Figurative manner of
 ‘ Speech, being otherways inexpressible, as
 ‘ when David saith, the Pains of Hell gate hold
 ‘ on him, i. e. Great and Excessive Pains.

‘ Or that he Remained for a time in the State
 ‘ of the Dead, so that tho’ it was said before, that
 ‘ he was Dead and Buried, and therefore the
 ‘ same thing is not to be understood which was
 ‘ spoken before, yet the Expression may Denote
 his Continuance under the Power and Dominion of
 Death, till his Resurrection.

Thus the Word Hell, doth not ever signifie a
 Place, but sometimes the Power and Dominion of
 Death, Rev. 20. 14. Death and Hell were cast
 into the Lake of Fire, i. e. Death and the Power
 of Death; for it is not Rational to say, that the
 Hell of the Damned was cast into the Lake of
 Fire, that Lake being Hell it self.

Q. You have declared your Believe of Christ’s
 Humiliation, and the several Degrees of it :
 What do you Believe concerning his State of
 Exaltation ?

A. The third Day he Rose again from
 the Dead, he Ascended into Heaven, and
 Sitteth at the Right Hand of God, the Fa-
 ther Almighty, from thence he shall come to
 Judge the Quick and the Dead.

Q. What

Q. What do you profess in the Fifth Article, concerning the Resurrection of Christ?

A. The Truth of it, that he Rose again from the Dead, and the Time of it, the Third Day.

The *Resurrection of Christ* was justly accounted the great Fundamental of the Christian Faith, in the first Ages of Christianity, and Preached accordingly, that which is proved to the *Jews* and *Gentiles* there, could be no Pretence to doubt of the *Christian Doctrine*, and the *Divinity* of him, who had Published it, hereof therefore there was most clear and indubitable Proof made out to the World.

Angels witnessed it, telling certain Persons, who expected to find him in the Sepulcher, (where he had been laid,) that he was *not there*, but was *Risen*, and shewing the Sepulcher to be Empty.

Seen he was, after his Resurrection, by his *Apostles and Disciples*, of which, besides that which is Recorded by the *Evangelists*, *St. Paul* speaks fully, 1 Cor. 15. 5, 6. He was seen of *Cephas*, then of the *Twelve*; After that he was seen of above Five Hundred Brethren at once, too many to Consent in an Un-truth.

And could the Adversaries of Christianity, who wanted neither Wit nor Power, nor Reputation

tation in that Age, have Discovered any *Flaw* in their Evidence, or Rendered it Incredible, they had put a *Stop* to the spreading of the Christian Profession, and Exploded it out of the World.

For the *Time* of his Resurrection, it was the *Third Day*, he was Buried on *Friday* before Sun-setting, and Rose on the *Lord's Day* in the Morning, and when said to be *Three Days, and Three Nights* in the Heart of the Earth, Math. 12. 40. it is to be understood by a *Synechdoche*, or *Figure of Speech*, whereby a Part of a Day is Reckoned as a Whole Day; he was in the Grave Part of the *First Day*, all the *Second*, and Part of the *Third*.

Q. Which was the Second Degree of his Exaltation, or what do you profess in the Sixth Article of your Creed?

A. He Ascended into Heaven, and Sitteth at the Right Hand of God the Father Almighty.

Q. Have you sufficient Proof of this?

A. Hereof there was sufficient and uncontrollable Evidence given, for while the Eleven Apostles beheld, he was taken up from among them, Acts 1. 9. Mark 16. 19.

The Eleven Apostles were a *Competent Number* to Witness a *Matter of Fact*, and such Witnesses

nesses they were, as could not Reasonably be thought, either to have been *themselves Deceived*, or have gone about to *Deceive others*.

‘ They were *Eye Witnesses* of this Matter, while they beheld he was taken up. It could not be a *Spectre* that Ascended, their *Hands* had *Handled* the Word of Life, they knew him to be the *same*, who had after his Resurrection shewed himself to them, by many *infallable Proofs*, *Acts 10*. They were not *shallow or Credulous* Persons, easily imposed on by an Imposter, but *Sober and Prudent Men*, not Furnished indeed with the Wisdom of the *Flesh*, likely to carry on a *Forgery*, and impose a *Cheat* upon the alarmed World, yet indued with *Profound and Admirable Sense*, as their *Writings* declare.

And it cannot be thought that they designed by their Testimony, to *Deceive and Impose* upon others, since there was nothing to induce them to such a Project, nay, all things Concluded to *Deterr* them from it. They foresaw the *Entertainment* which their Testimony was to meet with in this World, and if they knew their Testimony to be *False*, they must be supposed by their persisting in it, to *Expose* themselves, not only to all the *Persecutions* of the World during Life, but to all the *Torments of Hell* at Death.

These saw him taken up. It was not meerly a Vanishing of his *Visibility*, as the *Ubiquitarians* teach. He is said to have *Ascended*, or be taken up, therefore, not his *Visibility* only, but his *Person*,

son, his Substance, and a Cloud *received him* out of their Sight, therefore the Cloud came betwixt him and them.

These saw him taken up, and (as it is sometimes Expressed,) saw him Ascend, not as *Elijah*, by the support of *Angels*, but by the Power of his God-head.

As his Coming out of the Grave was not a *Resuscitation* properly, but a *Resurrection*, not his being *Raised by another*, but a *Rising by himself*, so his *Ascension* was by his own Power, *Attended*, but not *Supported by Angels*.

His *Eternal Spirit*, which Quickened and Raised him from the *Dead*, likewise *Lifted and Mounted* him up to *Heaven*; as for a time he *Walked* upon the *Water*, so now by the same Power he *Walked* in the *Liquid Air*, his Glorified Body having also that Supernatural Qualification, by which it was now fitted to Move and Dispose it self, without any *Resistance* or *Difficulty*, as himself pleased; for whereas, he is said sometimes to have been *taken up*, as well as in other Places he is said to have *Ascended*, the Difference is easily Reconciled, he himself *Ascended*, his *Father received him*.

Q. *What do you understand by his Sitting at the Right Hand of God.*

A. *By his Sitting at the Right Hand of God, is chiefly understood the Advanced Honour of our*

our Mediator, and his Perpetual Intercession for us.

In Propriety of Speech, there is *no such thing* as *Right Hand of God*, the Phrase is Metaphorically borrowed from the Manner of Kings and Princes, who are wont to Advance their Favourites next to themselves in Dignity and Honour. Thus *Solomon* caused a Seat to be placed for his *Mother* on his *Right Hand*, betokening her to be Accounted *next to himself*; also from the Manner used in *Courts of Judicature*, where the *Advocate* is to appear, and Plead in behalf of the Person Accused. Thus the *Lord Christ*, who as to his *Humane Nature*, and in his *Humiliation*, had been a Man of Sorrows, and had the Beams of Divine Glory *intercepted* from him, having finished that Dispensation, was now *Advanced* to all the *Glory* which the *Humane Nature* was *Capable* of; by virtue of its Union with the *Divine*, far above all Principalities and Powers; for to which of the Angels said he, at any time, Sit thou at my Right Hand, (saith the Author to the *Hebrews*,) and as our *Advocate* with the Father, he appears in our behalf, Presenting our Requests, Rendering them acceptable to God, by being Mixed with the Incense of his *Merits*, Exhibiting a sufficient and prevailing *Plea*, in Reference to whatever Accusations are brought against us, by Means whereof we may now
come

come boldly to the Throne of Grace, to obtain Mercy, and find Grace to help in a Time of Need.

Q. *What do you further profess to believe concerning Christ, in the Seventh Article of the Creed?*

A. *That from thence he shall come to Judge the Quick and the Dead.*

That their shall be a *Future Judgment*, wherein every one shall receive a just Retribution according to his Demerit, is not a Point of *Revealed Religion* only, for *Natural Theology* will tell us, that the *Justice of God* requires, that there should be such a Day. He is a *Just God*, and therefore there must be a Day, wherein *Piety and Virtue* shall have its *Reward*, and *Wickedness* also meet with the *Recompence* that it hath *Deserved*.

Ordinarily in *this World*, the *Best* undergo the *greatest Misery*, and the *vilest Wretches* carry away the *greatest Share* of *Secular Enjoyments*, a *Lazarus* hath not wherewith to *Sustain Nature*, nor can obtain the *Crums* that fall from *Dives's Table*, who in the *Interim* fares *Diliciously* every Day. How then would the *Justice of God*, in the *Administration of Humane Affairs* appear, if there were not to be a *Future Judgment*, wherein *Rewards* and *Punishments* shall be *Equally distributed*.

Now this Judgment of the World, like as other Operations, *ad Extra*, (as they are stiled,) is

is a Work of *each Person* in the Sacred Trinity, and therefore, that Work is sometimes Ascribed to God, in Contradistinction to Jesus Christ, 1 Pet. 2. 23. Christ is said to have Committed himself to him that Judgeth Righteously; but tho' God shall Judge the World, yet the Administration of that Judgment, shall be by the Mediator Jesus Christ, Acts 17. 31. He hath appointed a Day, in the which he will Judge the World by that Man, whom he hath Ordained.

The Judgment is to be *Visible*, and therefore it is to be Administered by a *visible Judge*.

Hence his coming to Judgment is called his *Appearance*, 2 Tim. 4. 8. The Righteous Judge shall in that day give a Crown of Righteousness, not to me only, (saith the Apostle,) but to all who Love his Appearing.

It is also a Work that Appertains to the Accomplishment of his *Mediatory Office*. As Mediator, he was not only to make Satisfaction by Paying the Price of our Redemption, to Divine Justice, and to gather his People out from the rest of the World, that lieth in Wickedness by his Spirit, but to Judge and Condemn his Enemies, and Commit them to Everlasting Punishment. As also, to Justifie his Church and People openly before the World, and Establish them in Glory, and afterward to Deliver up the Mediatory Kingdom to the Father, 1 Cor. 15. 24.

He saith indeed, he came not to Judge the World, but to Save it; but he speaks there of his
first

first coming, which was to Die for, and Redeem the World, not of this Second, whereat the Quick and Dead are to Receive their Doom.

Q. What do you Profess to Believe concerning the Third Person in the sacred Trinity, in the Eighth Article of the Creed?

A. I believe in the Holy Ghost.

By believing in the Holy Ghost, we acknowledge the Deity of the Holy Ghost, as we do the Deity of the Father, and of the Son, yielding an *Efficacious* Assent to what the Word of God declares, concerning the Holy Ghost, placing our *Confidence* in him, and *Depending* upon him, for a Supply of the Blessings of this, and the better Life. And that we ought to do so, appears, in that,

Such *Properties* as belong to God only, are frequently in the Holy Scriptures *Ascribed* to him, as,

‘ Omnipresence, *Whither shall I go from thy Spirit?* saith the Psalmist, 139. 7.

‘ Omniscience, *The Spirit searcheth all things, even the deep things of God,* saith the Apostle, 1 Cor. 2. 10.

‘ Omnipotence,

Intim
Quali
as lon
Taug
fess to
Fathe

‘ Omnipotence, This is Manifested by the
 ‘ Works ascribed to him, which in the next
 ‘ place are to be spoken of, *The Spirit of the*
 ‘ *Lord hath made me, said Elihu, Job 33. 4.*
 ‘ *And the Breath of the Almighty hath given me*
 ‘ *Life.*

‘ The *Works* also, which Demonstrate the Dei-
 ‘ ty of the Father, and of the Son, are Ascribed
 ‘ to the *Holy Ghost.* The Works of,

‘ Creation, Job 26. 13. *By his Spirit hath*
 ‘ *he Garnished the Heavens.*

‘ Providence, Isa. 63. 13. *The Preservati-*
 ‘ *on and Conduct of Israel out of Egypt, and*
 ‘ *through the Wilderness, are there Ascribed to*
 ‘ *the Holy Spirit.*

‘ Again, the *Worship* and *Honour* which are
 ‘ proper to God alone, are by the Servants of
 ‘ God, in the Scriptures given to the *Holy Ghost.*

‘ *Prayer*, is directed to him, the Grace of our
 ‘ Lord Jesus Christ, and Communion of the
 ‘ Holy Ghost.

‘ And *Baptism* bears *his Authority*, being to be
 ‘ Administered in *his Name*, as well as of the
 ‘ Father.

Further yet, by *Believing in the Holy Ghost* is
 Intimated, that we are not to think it to be a
Quality or *Inclination* only, in the Mind of God,
 as some Hereticks of Old, and others of Late have
 Taught; our *Believing in*, Denotes that we pro-
 fess to Believe him to be a *Substance*, as well as the
 Father and the Son, and he being said to *Inlighten*,

to *Understand*, to *Regenerate*, to be *Grieved*, &c. may be a Confirmation of our Faith herein, since these things cannot be understood of a *Quality*, and those who are Acquainted with *Original*, may observe that, *Eph. 1. 14.* A Relative of the Masculine, is joined with *πνευμα* a Word of the Newter, signifying the Spirit, which, if the Holy Ghost were not a Person, would be as great an Impropriety of Speech, as to say, when the Heaven is Dissolved, he shall Run together as a Scrole.

Q. You have Declared what you Believe concerning the Father, Son, and Holy Ghost, proceed therefore to the other Object of your Belief. The Church. What is your Faith concerning it?

A. I Believe the Holy Catholick Church.

Q. What mean you by it in the Ninth Article?

A. Those who are called from the rest of the World, to Communion with Christ their Head, and with each other.

The Catholick Church is a Society of the faithful Servants of God, all the World over, which have been Called from the rest of the World, lying in Wickedness, to a State of Salvation through Jesus

Jesus Christ; hence they are stiled the *Called* of God, Rom. 1. 7. *To all you who are at Rome, Called to be Saints.*

And tho' sometimes God hath Called some into this Society *immediately*, as *Abraham* and *St. Paul*, yet ordinarily this is done by Mediation of the *Ministry* instituted for that End, Eph. 4. 11, 12. *When Christ Ascended, he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, to a perfect Stature in Christ.*

Certain Officers were thus appointed by Christ at the First, and a *Succession* of them *have been* hitherto, and to the End of the World, will be continued to *Preach the Word, and Administer Sacraments*, and (such as are Authorized,) to *Govern* those who are Planted and confirmed in the Faith he has appointed, to Exercise the Power of the *Keys in Censures, Punishing the Pertinacious, by Casting them out of this Blessed Society*, that they may be ashamed, and so think fit to Reform their Lives, and upon Approbation of their Repentance, *Absolving and Receiving them into it again*. Also, to *Ordain* others, and Commit the same Power to them, which the Holy Ghost had settled in themselves, in a perpetual Succession, which the *Gates of Hell*, the most dreadful Persecutions

secutions or Evils whatsoever, shall not interrupt or prevail against.

I Q. *It may be here Expedient for our more clear and perfect Understanding of this Article, to make a few more Enquiries concerning it, as first, why do we say, [the Church ?] Are there not Many Churches, and of Many Sorts?*

A. *The Apostle resolves this, 1 Cor. 12. 12. As the Body is one, tho' consisting of many Parts and Members, so also is the Church or Body of Christ.*

My Dove, my Undeiled (saith Christ of this Church,) is but One, but one Fold, as there is one Shepherd.

Tho' we hear of a Church Triumphant, and a Church Militant, a Visible and Invisible Church, and of as many Churches, as there have been Cities or Nations, that have embraced the Gospel, the Church of Jerusalem, the Church of Antioch, the Church of Corinth, &c. yet these are but several Denominations of the same Church, taken from its several Conditions, Considerations and Respects.

Thus the Condition of the Church, being such as either to be Encountering its Enemies, the Devil, the World, and the Flesh, or after Victory obtained,

obtained, to be *Triumphing in Heaven*, the Church is hence said to be either *Militant* or *Triumphant*.

And the *Graces* whereby the Members of this Church are *United* to Christ their Head, being *not discernable* by the Eye of the World, yet their *Outward Profession and Conversation* being *Obvious*, the same Church is said to be either *Invisible* or *Visible*, namely, in respect of the Knowledge or Cognisance, which the World cannot, or may have of it.

Again, the Multitude of Believers being for their better Discipline and Edification, ranged into *Particular Associations and Assemblies*, each of them is called a *Church*: Hence we hear of several Particulars, whether *National Churches*, or Churches in such or such a *City*, the Company United in the Profession of the Truth and Worship of God in such a *Nation, City or Parish*, and also of the *Universal Church*, which Comprehends all of them. Yet as the *Sea or Ocean* is but *One*, tho' Distinguished according to the *Countries* to which it Adjoins, thence called the *German Ocean*, the *British Sea*, the *Adriatick Sea*, &c. Thus we hear of the *Church of England*, the *Church of Geneva*, the *Dutch Church*, the *French Church*, yet all make up this *One*, and the same *Universal Church of Christ*.

2 Q. *Why is it stiled Holy, are there not Un-holy Persons, and Un-holy Practices in it?*

A. In respect of Christ its Head, the Holy Religion it Professeth, its holy Administrations, and the Holiness of the Genuine Members of it.

To this may be Answered. ' It is stiled Holy in sundry Respects, in that the *Head* of it is that *Holy One*, who knew no Sin, whose Holiness is imputed to the *Members* of his Body.

' And Holy in respect of *Holy Religion* professed in it, its Law is Holy, Just and Good, Holy also in respect of the *Holy Ordinances* there Celebrated, and the *Administrations* there Exercised, the *Holy Word*, the *Holy Sacraments*, with other Holy Institutions.

' And as to the *Persons*, who are *True and Genuine Members* of it, they are *only Holy Ones*, *Saints of God*, both by *Imputation*, the Holiness of Christ being theirs, (*sensu causali*) as to the *Fruits and Effects* of it, Eph. 5. 25. Christ gave himself for his Church, that he might Sanctifie and present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be *Holy and without Blemish*.

' And they are Holy by *imparted Holiness* also, the Church of God, and such as are Sanctified, are Terms of the same Signification, 1 Cor. 1. 2. To the Church of God which is in Corinth, to them that are Sanctified, they are Temples of

of the Holy Ghost, and Holy as Consecrated
and set a part for Holy Uses.

True, indeed, many *Hypocrites* and *Unregenerate Men* are in the Church. This *Net* takes in some of all sorts, *Good and Bad*, and then *Separation* is to be made *afterward*.

In this *House of God* are *Vessels*, some for *Honour*, some to *Dishonour*, yet *Profane* and *Wicked Persons* are not *true Members* of the Church, properly so called, but *Equivolent parts only*, as *Glass Eyes*, or *Wooden Legs* in the *Body Natural*.

It is not the *Unholiness* of some, who profess themselves to be *Members* of the Church, nor every *Error* in *Opinion*, or *Irregularity* in *Administration*, that is sufficient to make us *disown* a *Particular Church* to be a *True Church* of *Christ*, or to *forsake* and *leave* it, the Church is *Fair* as the *Moon*, which yet hath its *Spots*, and *Christ* was *Represented* as *Walking* among the *Seven Golden Candlesticks*, which were the *Seven Churches* of *Asia*, when *several* of their *Lamps* burnt very *Dimly*, and we are not to *forsake* any while *Christ* continues in it.

3 Q. *Why is it called Catholick?*

A. *Because it consists, not of Jews only, as before Christ's time it did, but now extends to all Nations. The Partition Wall is now Broken down, and all Persons in all Nations have a Capacity of becoming Members of it.*

Catholick is as much as *General* or *Universal*: Thus the Epistles of *St. James*, *St. Peter*, *St. John*, *St. Jude* are stiled *Catholick* Epistles, because not directed to any particular Church, but to the Faithful all the World over.

Fond therefore, and Arrogant is their Claim, who being but a particular, call themselves the *Catholick Church*, in Opposition to all others. *Orbis major Urbe*, the Church dispersed all the World over, may be called *Catholick*, but the Members of a Church in any one Part of the World (when as others are dispersed elsewhere,) can be but a particular Church at the best.

4 Q. What is the meaning of the Clause that is here annexed to this Article, the Communion of Saints?

A. A Communion, bespeaks a common Interest and Intercourse, that Believers have with Christ, and each other,

Communion bespeaks a common Interest, that two or more have in something, and the Members of the Church have a common Interest in one Body Mystical of Christ, in one Spirit that Animates them, in one Hope of their Calling, Eternal Life, in one Faith, the Faith once Delivered to the Saints, in one Baptism, all Baptized in the Name of the Father, Son, and Holy Ghost, in one God, whom they all serve, and one Father, whose Children they all

all are, Believers have a common Interest in the Merit of Christ, for their Justification, and in the Spirit of Christ for their Sanctification, and in the Purchase made by his Obedience, Col. 1. 12. Giving thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light.

And further yet, they Communicate in Likeness of Disposition, the same Immortal Seed being cast into all of them, tho' it grow up Variously, according to the Difference of the Soil.

Also in Reciprocation of Affection. They Love those they never saw, and Rejoyce in their Welfare, tho' their Persons were never Known each to other, and they Mutually grieve for their Afflictions, and Sympathize with each other in every Condition.

They have also a Communion each with other, which is more Outward and Obvious, (as Communion betokens an Intercourse each with other,) Communicating to the Good of each other, as occasion is offered by Instruction, Exhortation, Admonition, or Reproof, Consolation, Prayer, good Example, and Charity, Communicating to the Wants of their Brethren, Proportionably to the Ability of one, and Necessity of the other.

Q. What do you profess to Believe as to the Privileges of the Charch, and first, what is Specified as such in the Tenth Article of the Creed?

A. The

*A. The Forgiveness of Sins.**Q. What do you Understand by it?**A. That Pardon of Sin is to be had upon the Terms of the Gospel.*

Every Man is not bound to Believe that his Sins are actually Pardon'd, any further than when upon Examination of himself, he finds he is of the Number of true Penitents, to whom alone Pardon is generally Promised, but that if he perform what the Gospel requires, namely, unfeignedly Repent, and apply himself to God through Christ, his Sins shall not exclude him from God's Grace and Favour here, or from Heaven hereafter.

Forgiveness of Sins then is not God's meer passing by the Offence, or putting up the Wrong, for never was Sin Pardoned, for which there was not Satisfaction made, to the offended Justice of God, and an infinite Price Paid.

Nor is it an utter Abolition or Extinguishing of Sin in the Soul, tho' the Guilt of Sin be then taken away, yet the Stain and Pollution of it remains, and is not taken away in Forgiveness of Sin, or Justification, but by Sanctification.

Nor lastly, is it such an Act of God, as presupposeth nothing to be done by the Sinner. It is indeed an Act of Free Grace, and presupposeth no
Merit

Merit or *Desert* in the *Person* of the *Sinner*, yet it supposeth *Faith* and *Repentance* as *Conditions* without which there is no *Forgiveness*, and as *Means* in the use whereof we are ordinarily to expect it.

It is therefore God's *Acquitting*, *Believing* and *Repenting* Sinners for Christ's sake from the *Guilt* and *Punishment* of Sin, Prov. 28. 13. *Who*so *confesseth* and *forsaketh* his *Sins*, shall find *Mercy*; and Acts 13. 39. *By* him all that *Believe* are *Justified*, &c.

Q. Which is the next Privilege of the Church, specified in the Eleventh Article of your Creed?

A. The Resurrection of the Body.

Q. What Ground have you to Believe a Resurrection of the Body?

A. The Scriptures plainly Assert it, the Condition of the Soul, which will be in a degree of Imperfection, till re-united to the Body, expects it, and the Justice and Mercy of God, seem to require it, in order to the Punishing and Rewarding of Good and Evil.

Many are the Portions of Scripture, which plainly and expressly confirm this Article of our Faith.

John

John 5. 28. *They that are in the Grave, (saith Christ.) shall hear his Voice and come forth,* Job 19. 34. *Tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God, I in my Flesh.* In the 1 Cor. 15. there are not only a few Expressions from whence it may be inferred, but the Apostle doth on set purpose Maintain this Truth against such as in that Age called it in Question.

Again, tho' the Soul being a Spirit, *can Subsist of it self, without the Body,* yet it was made of God at first, to dwell in the Body, and still retains an Inclination to be Re-united to it, and therefore, is in some degree of Imperfection, till it be again United to the Body.

In as much then, as the Souls of the Faithful must be compleatly Happy, and the Souls of Wicked Men compleatly Miserable, there must be a Resurrection of the Body, that the Soul and Body may be Re-united, and partake either of compleat Happiness, or Unhappiness together.

And moreover, it is most agreeable to the Justice of God, that the Bodies which have been Partakers with their Souls in Good or Evil, should be Partakers with them also, in Rewards or Punishments, but this is not Effected in this Life. The Bodies of his Saints are often Macerated, Beaten down, and sometimes undergo severe Torments and Martyrdoms, and the Bodies of Wicked Men in the Interim, are Cherished, Pampered, and Deliciously Treated; therefore, as the Apostle speaks, 2 Cor. 5. 10. *We must all appear before the Judgment*

ment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be Good or Bad.

Q. How is it possible that Bodies Mouldered to Dust, blown and disperst all over the Earth, should return to their former State?

A. That God, who made the Body of Man at the first, out of the Dust, can by the same Word of his Power, Raise it out of its own Dust.

He who Comprehends the World, as in the hollow of his Fist, can much rather say, this Dust belongs to the Body of such a one of my Creatures, and that Atom to such a one, than a Skilful Gardiner, who hath Thirty or Forty several Seeds in his Hand, can Distinguish betwixt the several Seeds, and put each to the Paper to which it belongs, especially since, as there is not a Hair falls from the Head of any, but by his Providence, so there is not the least Dust severed from the rest, to which any Dead Body is reduced, but by his Order and Appointment.

Obj. It is indeed Plausibly Objected by some, that the Bodies of the Dead are sometimes turned to Earth, and the Earth sends forth part of its Substance for the Nourishment of Grass, Grass is changed into the Substance of Beasts, and Beasts again into the Substance of Men. Also, that in some places there are *Anthropophagi*,
Eaters

Eaters of Man's Flesh, so that by this Means, the Substance of one Man's Body is changed into the Substance of another, how then can both Rise again, with each of them his Body intire?

Sol. For removal of this Difficulty, we must consider that some parts are,

1. Necessary and Parmanent, *Stamina Nature;* Parts Essential, proper and peculiar to their respective Bodies. Others are

2. Accessory and Transient, such as are added by taking in Food, and such as perhaps, only become Alimentary, and fit for Food, and be Accessory Parts to others.

Also, however the Body shall arise with all its Necessary and Parmanent Parts, and so much of the Accessory as shall make it a perfect Body, yet it shall not be Raised with all that Matter which was at every time part of it, for every day something is vanishing, which is again repaired by other Sustenance.

Now whether any part of the Person devoured, *Necessary* to make his Body compleat in the Resurrection, hath become and continued to be a part *Necessary* to make the *Devourer's* Body compleat in the Resurrection, is more than the Subtilest Adversary is able to Affirm, especially considering that it is scarce the Fiftieth Part of any Morsel which is Assimilated into the Body, that also becoming Transient, and giving Place again to other Nourishment.

Further

Further yet, no one on Earth knows what the Body shall be, when Raised a Spiritual Body and Glorified, tho' even then it be truly called the *same* that now it is, yet it is changed in fundry regards, so as not to be of the same Model and Constitution. For

Since our Mortal must put on Immortality, since our vile Body shall be like Christ's Glorious Body, since the Bodies of Saints shall, as to Agility and Quickness of Motion, be able to Run to and fro, as Sparks among the Stubble, (as it is expressed in the Book of Wisdom,) since they shall be impassible Raised in Incorruption, and so free from all Grossness and Peculency, as not to be Natural, but certain Spiritual Bodies (as the Apostle styles them,) we must not Argue from their present Model and Constitution to what they shall be.

Q. Which is the Twelfth Article of your Creed?

A. Life Everlasting.

Q. What do you Understand by it?

A. The future State, and the Eternity of it.

The Life which we live here, is sometimes Reckon'd at Seventy Years, whereas usually some inward Distemper, or outward Violence,
Cuts

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Cuts off the Thread of it in the Interim, but after the Resurrection and Re-union of Soul and Body, they shall never more be separated, but Live for Ever, the Penitent Believer in Everlasting Felicity, the Impenitent and Un-believer, in endless Woe and Misery.

Which should lay a most prevailing Obligation on us, so to improve the few Minutes allowed us here, that therein we may lay a sure Foundation for a happy Eternity.

Q. You said your Godfathers and Godmothers did Promise for you, that you should keep God's Commandments, tell me how many there be ?

A. T E N.

COMMENT.

WHatever Difference there is in Opinions, about the Number of Commandments belonging to *each Table*, how many to the First, and how many to the Second, (of which more may be said hereafter,) yet we are expressly told, there are Ten in all, *Exod. 34. 28. And he wrote on the Tables, the word of the Covenant, the Ten Commandments ; and Deut. 4. 13. He declared*

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ed unto you his Covenant, which he Commanded you to perform, even Ten Commandments.

Q. Which be they ?

A. The same which God spake in the 20th Chap. of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage, &c.

COMMENT.

Q. IS this former Part of your Answer any Part of the Commandments ?

A. No, but it is the Preface, which, in the 20th Chapter of Exodus, is Promised to all the Commandments, both describing the Law-giver, and Suggesting fundry Reasons, why we should Obey him in all of them, Particularly (as to the First,) why we should have the Lord for our God.

AS Kings and Princes usually Promise before their Laws and Edicts, their *Names* and *Titles*, that their People may take Notice, they Proceed from such as have *Authority*, both to make them, and *Inforce* the *Observance* of them, so

H here

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here the great Law-giver promiset^h that Stile and those *Titles*, which might have the like Effect upon his Subjects.

Q. What Reasons are suggested in the Preface to the Commandments, Inforcing the Observance of them?

A. God's Sovereignty over us, that he is the Lord; his Relation to us, he is our God; a Memorial of what he had done for the Israelites, he brought them out of Egypt; and an Implication of his Deliverance of us from a far greater Vassalage under Sin and Satan.

Here are *Titles* intimating,

His Sovereignty over us, he is the Lord God, the Sovereign Lord of the World, to whom all Service and Obedience is most justly due, and the only true God, with whom the Gods of the Heathen were not to be Compar'd.

He is also here Described by his *Relation* to his People, I am the Lord thy God; he is by *Creation* and *Dominion*, Lord of *Pagans* and *Infidels*, but Lord of his Church, by special Covenant and Grace, and being not ashamed (as the Author to the *Hebrews* speaks,) to be called their God, it ought to be a special Obligation on them to Obedience.

Again, he is described by what he had lately done for the *Israelites*, Delivering them from their miserable Slavery and Bondage, which is
an

an Argument as Cogent upon us as them, *Egypt* was a Type of *Satan's Kingdom*, unto whom we all were in Bondage, till God by Christ wrought our Deliverance, as far exceeding the other, as the Power and Malice of the *Devil* and his Angels, surpasseth that of *Pharaoh* and his Task Masters, as *Hell* is more formidable than their Brick Kilns, and as much as *Everlasting Pains* surpass those Temporal Grievances which they lay under in their Bondage.

If then in Point of common *Gratitude*, the *Israelites* were obliged by their Deliverance, the more strictly to Obey the sacred *Laws of God*, then much rather we, whose Deliverance from *Sin, Death* and *Hell*, is a Mercy far surpassing that which was in the *Letter*, sufficient to engage them to their Duty.

Q. Which is the First Commandment?

A. Thou shalt have none other Gods but me.

Q. Why is here Mention made of having other Gods, when as there is only One?

A. Other things are sometimes conceived or Overweened as Gods, and are Honoured and Worshipped accordingly.

THere being but *One God*, tis certain that in *Reality* there cannot be *any other Gods* to be set up against God, but in the *Opinions* of Men many are *Fancy'd* or *Esteemed*, and are accordingly *Honoured* and *Worshipped*, as if they were what they are Fancied to be.

The *Ammorites* had their God, *Moleck* or *Melchom*, the *Zidonians*, *Ashtaroth*, the *Philistines* *Dagon*, and {
 the Men of { *Titles*, { { *Pleasures*, { their God.
 the World { *Honours*, { { *Belly*, {
 make their { { { {

Nay, the *Devil* is called the *God* of this *World*, 2 Cor. 4. 4. because *Wicked Men* are Subject to him, and serve him rather than God.

Q. *What is it to have any thing for a God, and consequently to have other Gods?*

A. *To Exhibit that Honour, Worship or Service to any other Thing which is due to God only.*

To *Acknowledge* any *False* or *Feigned God*, to *Trust* or *Hope* in, to *Invoke* or *call upon* any other, *Fiducially Relying* on their *Aid* and *Succour*, to *Love*, *Fear*, *Rejoyce* in any other (in that *Degree* and *Measure* as is due to the *True God*,) is to have it as a God, and therefore

Those only do not Sin against this Commandment, who are *Guilty* of *Gross Idolatry*, accounting and taking something besides God for the

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the True God, and Worshipping it as such, but they also, who, tho' they profess to own no other God, yet give *that Honour* which is due to God, to inferior things.

I will give a few Instances to which others may be referred.

Covetousness is styled *Idolatry*, Col. 3. 5. because thereby Riches are made *Choice* of rather than God, *Loved* more than God, *Trusted* in more than God, and have the Principal Room in the Heart, which ought to be the Temple of God.

Voluptuous and *Sensual Men*, are said to have another God, *their God is their Belly*, Phil. 3. 19. their *highest pitch of Love*, which is due to God, is devoted to their *Sensual Delights*, they are Lovers of *Pleasures* more than Lovers of *God*.

Such as are Acted by *Carnal Confidence*, *trusting* in, or having *Expectations* from the Arm of *Flesh*, otherways than as an *Instrument* in the hand of God, thereby set up another God, *Interpretatively Denying* the True God, Jer. 17. 5. *Cursed be the Man that Trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.* The Place imports, that he *departs* from, or *owns* not the True God, who puts Confidence in any other.

Q. *Here is only a Prohibition of having other Gods, how does it appear that we are Commanded to have the Lord for our God, and what is implied in having him for our God?*

A. The Affirmative Duty is implied in the Prohibition of the Sin.

The Command is expressed *Negatively*, but the *Affirmative* Precept is *Implied*; to have no other *Gods* before, or besides the Lord, *supposeth* we ought to have the Lord, and him only, especially considering that he prefaced a Declaration of his being the Lord their God. I am the Lord thy God, and then forbids the having any other before, or besides himself.

Q. What is it to have the Lord for our God?

A. To have the Lord for our God, is to Exhibit that Reverence, Worship, Obedience, and Honour to him, whereby we may Own and Acknowledge his Sovereign Excellency, and Authority, whether in our inward or by our outward Man.

The principal Faculties of Man being the *Understanding*, the *Will* and *Affections*, and such as are Subservient to them, the Faculties of *Speech*, and *Action*, the Particulars wherein the having the Lord for our God do *consist*, must be the sundry Particulars, which import the right Frame of each of these Faculties towards God, and such *Exercises* and *Operations* of them, as the Nature of God, and the Intimations made of his Will and Pleasure, do call for.

The

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The *Understanding*, by taking Notice, and having due Apprehensions of the Discoveries which he is pleased to make of himself and his Will, and by yielding due *Assent* thereunto, Pays its Acknowledgement, therefore *Knowledge* and *Faith* are enjoined, *Knowledge* of God being our due *Apprehension* of the Discoveries which he is pleased to make of himself, and of his Will, and *Faith* nothing else than an Efficacious and due *Assent* to those Discoveries.

The *Will* and *Affections* are capable of Acknowledging the Infinite Excellency and Sovereignty of God, by paying to him the Tribute of those *Offices*, which they *Exercise* in us.

Making *Choice* of, and *Willing* him as our chief Good.

Loving him as our best *Friend*; having our *Expectations* from him, as the Foundation of our *Hopes*.

Fearing his *Displeasure* as the worst of *Evils*.

Grieving for his *Dishonour*, as the departure of our only *Excellency*.

Rejoycing in the Injoyment of his *Favour*, as the chief *Solace* of our *Souls*.

Invocating him in times of *Trouble*, as the *God* of our *Salvation*.

And *Blessing* him in our *Prosperity*, as the Author of all our *Injoyments*.

In all things conforming our *Wills* unto his, in a ready and chearful Compliance with his *Preceptive Will*, by yielding *Obedience* to his Com-

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mands, and with his *Providential Will*, by an *Humble and Patient Submission* to whatever Affliction he sees good to Exercise us withal.

Hence it is, that our Duty towards God, is afterward in this Catechism said to be, to *Believe* in him, to *Fear* him, and to *Love* him with all our Heart, Mind, Soul and Strength, to give him Thanks, to put our Trust in him, &c. if any of which *Graces*, or the Exercises of them be *with-held*, we have not the *Lord* for our God.

Q. Which is the Second Commandment ?

A. Thou shalt not make to thy self any Graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth Beneath, or in the Water under the Earth, thou shalt not Bow down to them, nor Worship them, for I the Lord thy God, am a Jealous God, and visit the Sins of the Father, upon the Children, unto the Third and Fourth Generation of them that Hate me,
and

and shew Mercy unto Thousands, in them that Love me, and keep my Commandments.

COMMENT.

Q. What Points do you chiefly Observe, to be contained in these Words?

A. A Prohibition relating to the Making and Worshipping of Images, or other Representations of Things in Heaven, in Earth, or under the Earth, and an Inforcement of it, from Consideration of the Jealousy, Justice and Goodness of God.

Q. Are not all Images and Pictures unlawful, since the Prohibition of them, here seems to be Universal, or may they neither be made for Religious Worship, nor for Civil Use?

A. The Commandment is reasonably to be Understood of such Images or Pictures, as are designed to Represent the Divine Nature, or to have the Honour due to it, to be bestow'd upon any of them.

THis Commandment being placed among such as Respect the Honour and Worship of God, and immediately follow'd with the Prohibition of *Bowing down* to them, and Serving them, and an Intimation of the Jealousy of God, over

over his own Honour, it is in Reason to be understood only of *such* Images as are made with design to Represent the Divine Nature, or bestow on them that Honour which is due unto it; for God himself gave Order for making the Cherubims over the Mercy Seat, and other Representations in the Tabernacle and Temple, and for the Brazen Serpent in the Wilderness: He admitted into the Ark the Five Golden Mice, and *Hemorrhoids* of the *Philistines*.

The Evasion which some Alledge, that the Command is, Thou shalt not make *to thee* or *to thy self*, as if lawful to do it, when Commanded of God, tho' not of our own Heads, is frivolous, for the Idiom, both of the Hebrew, and some other Languages, affords no Ground for such an Interpretation, but at most imports, Thou shalt not make them for thy use.

Moreover, the *Israelites*, even in *Moses's* time, made to themselves the Representations of divers Creatures upon Banners and Ensigns, appropriated to their Respective Tribes.

Q. Whether is it lawful to Represent any thing, even God himself, by Images or Pictures, if they be not Worshipped?

A. It is unlawful so to change the Glory of the incorruptible God, into the Likeness of a Corruptible Creature, Rom. 1. 23.

It is ordinary with those of the *Romish Church*, to Represent God like an Old Man, sitting in Heaven, and in their Books to defend their Practice in so doing; but it is unwarrantable, and their Defence of it Insufficient. For

1. An Infinite and Incomprehensible Being, can have no Resemblance made of it, but such as must be infinitely Derogatory to its Honour; the Representation of Angels, tho' Spirits, in such Shapes as they have appeared in, is not so Disproportionable, as a Corporeal and Circumscribed Representation of God must be, who hath nothing Common with the supposed Resemblance.

2. God hath strictly prohibited such Images as are contrived to Represent the Divine Majesty, *Deut. 4. 15, 16. Take heed to your selves, for you saw no manner of Similitude in the Day that the Lord spake to you in Horeb, out of the midst of the Fire, lest you corrupt your selves, and make you a Graven Image, the Similitude of any Figure, the Likeness of Male or Female, &c.*

3. It is charged upon the Heathen, as an Abominable Sin of theirs, *Rom. 1. 23. That they changed the Glory of the incorruptible God, into an Image like to corruptible Man; and to Birds and four footed Beasts, and creeping things.*

Obj. But tho' none ought to Attempt the Representing God's Incomprehensible Essence, yet may we not (will some say,) make the Resemblance of those Forms and Shapes, which he
hath

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hath assumed, and in which he hath sometimes appeared unto Men, as in the Burning, yet unconsumed Bush unto *Moses*; like an Old Man, whose Garment was White as Snow, and Hair like pure Wooll, unto *Daniel*; like a Dove, to the People at our Saviour's Baptism, and like Fiery Tongues on the Apostles.

Sol. To this may be replied. The Appearance to *Daniel* (which is chiefly insisted on by the Patrons of Imagery) was only in a Vision, and therefore rather to his Fancy, than to his Bodily Eyes, and never had that Effect upon the *Jews*, or the *Primitive* Christians, as to Encourage them to make such an Image of the Almighty.

And in general, as to all Instances Objected, It may be lawful to Represent them, as they were Matters of Fact, and things whereof the History is to be conveyed to Posterity, but to make any of the Ordinary Representation of God, is unwarrantable, and against the Dictates of Sober Reason, as well as Principles of Religion.

Q. How can any frame Apprehensions of God in their thoughts, unless by certain Ideas of him, which are as so many Pictures and Representations?

A. We are to Conceive of God, by his Properties and Works, and not by any Shape or Figure of a Created Being.

Tho' we cannot Apprehend God, but by help of some Ideas, and Conceptions in the Mind, yet
we

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we may without Images or External Representations, or any internal Conceptions correspondent to them.

We may and ought to Conceive of God, by his Properties and his Works, abhorring any Likeness to any Creature, as a Representation of him, tho' but in our Thoughts.

Again, the Command is against any External and Corporeal Images or Pictures of God, which may be occasions of Idolatry, not against either Mental or Verbal Expressions or Representations of him.

Q. Whether may not Images of Creatures, as of Saints and Angels, set up in Churches, and Pictures of Memorable Occurrences, and Incentives to Piety, as of the Sufferings of Martyrs, of the Joys of Heaven, and Torments of Hell, &c. be there Represented?

A. Not if their be just fear of there being Abused to Idolatry, or Superstition, otherwise they may have their use, both for History and Ornament.

We read that *Solomon* Erected Cherubims in the Temple, and many Carved Figures were made on the Walls and Pillars of it.

The Fathers seem to have different Sentiments about this matter.

On the one hand, *Tertul.* (*de pudicitia*) saith the Picture of Christ was Engraven on the Chalices which were used in their Assemblies.

Gregory

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Gregory Nyssen tells us, he could not behold the manner of *Abraham* offering up *Isaac*, Painted on the Walls of the Church, but he deeply affected.

Nazian. Basil. Chrysost. August. and others, Testifie the Permission of them in Churches.

On the other hand, *Clemens, Alexand.* saith it was not lawful : *Origen* saith, *Celsus* Objects against us, that we have no Altars or Images, and we confess we have not.

Lactantius saith, without doubt where Images are there is no Religion. *Ambrose*, our Church knows no vain Shapes or Figures Representative. *Epiphanius* coming into a Church that had an Image hanging in it, Cut or Rent it in Pieces, affirming it was against the Scriptures.

To this Case we therefore say, it may be Lawful or Unlawful, as Times and Circumstances vary.

In Times when People ascribe too much Honour to Images, or are inclined to Adore them, it may be Expedient for those in Authority, not to suffer any to be placed in Churches, but to Cast them out, as *Hezekiah* brake down the Brazen Serpent, when the People began to make an Idol of it; but when there is no just fear of such great Abuse, they may be Tolerated, and have their use both Historical and Ornamentative.

Q. We have heard how far forth the making of Images is here Prohibited, the Words of the Commandments,

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mandments give occasion in the next place to enquire, how far the Worshipping of them is therein Forbidden?

A. *The Divine Worship of them is utterly unlawful, and not to be excused by the Distinctions or Evasions produced in Defence of it.*

There can be nothing more express than the Prohibition of all Divine Worship to any Image; the only Hope of such as give Divine Honour to the Images of Christ, or Saints, is by Distinctions and Evasions, to Shift off the Evidence of the Commandment.

The Words of the Council of *Trent* are, that *By and through* the Image, which they Kiss, and before which they Prostrate themselves, they Adore Christ, and Venerate the Saints, whose Likeness they bear.

Now this is no way to be Excused from being a Worshipping of the Images themselves.

If they Worship Christ *By and through* the Image, they do not Worship Christ only before the Image (as some would Mince the Matter,) but Worship the Image *Immediately*, tho' the Worship be supposed to be carried further, even to Christ the Prototype.

Nor is a *Juxta* an inferior Worship, herein given to the Image for the sake of Christ, as others pretend, for then that *Inferior* Worship is *By and through* the Image given to Christ, and
Terminated

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Terminated upon him, which must be a high Dishonour to him.

Take it then according to their own Words, that *by* and *through* their Images, they Worship the Persons Represented by them, it is but the same which the Heathens of Old did pretend, and which the *Israelites* in Worshipping the Golden Calf, might have Pleaded for their Idolatry. The Heathens Pleaded, they Worshipped not the Image, but the Deity Represented by the Image, and the *Israelites*, in saying, these be thy Gods, which brought thee out of the Land of *Egypt*, could not think the Calf that was Newly made, was the God that brought them out of *Egypt*, several Weeks before. Nay, they Proclaimed, to Morrow shall be a Feast, (*not to the Calf, but*) to the Lord, to *Jehovah*.

Nothing therefore is more Evident, than that they intended to Worship the Lord *Jehovah*, under the Figure of the *Calf*, having been Trained up in *Egypt*, where the Country God *Apis* was Worshipped in Form of an Ox.

Q. *The Making then, and Worshipping Images, or by Images, is here Forbidden, but is there any thing else here Commanded, or any thing else here Forbidden?*

A. *Here is implied, that we should Raise our Minds above all gross and unworthy Conceptions of God, and use such External Behaviour therein, as be hath appointed and may express our internal Piety.*

Among

Among other Rules usually observed, in Expounding the Decalogue, these two are of especial Remark.

1. That under one Particular Expressed, all of the same kind are understood, therefore under Worshipping of Images, all other ways of Worshipping God than he hath allow'd are here Prohibited.

2. The other is, that an Affirmative is included in the Negative, a Duty is implicitly Comanded, when a contrary Sin is Forbidden.

Here then is intended, that in our Devotions and Religious Service of God, we should raise our Minds above gross and unworthy Conceptions of God, that we should Apprehend him incomparably Superior to all things we see, and direct our Thoughts to him, as being Transcendantly perfect in Goodness, Justice, Wisdom and Power, above what we are able to Comprehend.

And the External Rite or Ceremony of Bowing to Images being *Forbidden*, here are implicitly *Comanded* all External Rites and Ceremonies, whereby our *Internal Piety*, which is only known to God, may be also expressed before Men, and when consistent with Decency, Order, Edification, and other Weighty Interests of the Church.

Q. We have heard the Substance of the Commandment, what are the Arguments used for the Inforcement of it?

A. God is a jealous God, Visiting the Sins of the Father, upon the Children, to the Third and Fourth Generation of them that Hate him, and shewing Mercy unto Thousands, in them that Love him, and keep his Commandments.

The Inforcement is drawn from

[The Jealousy of God, not enduring any Partner or Rival in his Worship.

[His Justice, in *Visiting the Sins of the Father, upon the Children, &c.*

[And from his Goodness in *Shewing Mercy to Thousands, in them that Love him and keep his Commandments.*

His Jealousy imports his Zeal for his Honour and Worship, and his Indignation against the Prophaners of it. He will not have the Worship due to him, given to any other thing in Heaven, in Earth, or under the Earth, for he is a jealous God.

Another Motive to Inforce the Observance of this Commandment, is drawn from his Justice; he will visit the Iniquities of the Father, &c.

To *Visit* here signifies to Punish; and the Punishment is sometimes inflicted on the *Posterity* of Sinful Parents, as *Cain's* Wickedness brought the

The Second Commandment. 129

the Judgment of God upon his whole Race, who were Rooted out from the Face of the Earth, the like happened to the Posterity of *Jeroboam, Ahab,* and others.

Q. How is it just with God to Punish the Sins of Fathers on the Children, when we are assured, Ezek. 18. 20. That the Son shall not bear the Iniquity of the Father, but the Soul that Sins it shall Die.

A. This comes to pass not only when the Posterity Tread in their Wicked Ancestors Steps, but even when they Walk more Innocently, in that the Evils inflicted as Common Calamities, and for Gracious Ends upon them, may in respect of the Ancestors be an avenging Visitation.

To say that God visits the Iniquity of Fathers on Children, when they Tread in the Father's Steps, seems not sufficient to remove the difficulty, for so they are Punished for their own Sins only; and on the other hand, if they Suffer for their Parents Sins any further than they are their own by Personal Guilt, it seems to Contradict that Testimony of the Holy Ghost, *Ezek. 18. 20.*

To assail this Difficulty therefore we say, that the Fathers Sins are not Visited on the Posterity with *Eternal Misery*, tho' sometimes they be with *Temporal Evils*, which Temporal

I 2

Evils,

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Evils are properly a Punishment to the *Sinful Parents*, yet to the *Innocent Posterity*, they are but *Common Calamities*, and may be for *Gracious Ends* to the Posterity, tho' a *Punishment* to the former, even in their own Persons, for the *Foreknowledge* and *Expectation* of a *Sinful Parent*, that his *Posterity* shall be *Miserable* and *Unfortunate*, is a Punishment to him, *over and above* what happens to him in his own *Person*.

Q. How is it true that God shews Mercy to Thousand Generations of such as Love him, when as we sometimes see the Posterity of Pious Parents become Miserable in the very next Generation ?

A. If they be a Pious Off-spring, they are preserved either from Calamities, or from the Evil of them, as a Reward of their Parents Piety as well as of their own.

If a Calamity befall the Posterity of Pious Ancestors, which is properly to be called a Punishment, it is because they forsake the Steps of their Godly Predecessors : Thus it mattered not, that the *Jews* were the Seed of *Abraham*, when they did not the Works of *Abraham*.

On the contrary, if they forsake not the Steps of their Pious Ancestors, they are either preserved from Calamities, (much rather from Punishments, properly so called) or they find
Mercy,

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Mercy, not only on Account of their own Piety, but as *faring the better* for the *Piety* of their *Parents*.

God hath Covenanted to be the God of the Faithful, and of their Seed : Men's Favours seldom live out one *Age*, being like those of the King of Egypt, Exod. 1. 8. *Which reached not to Joseph's Posterity, but God keeps his Blessings on Foot to a Thousand Generations*, Ps. 112. 1. *Blessed is the Man that feareth the Lord, that delighteth greatly in his Commandments, his Seed shall be Mighty upon Earth, the Generation of the Upright shall be Blessed.*

Q. Which is the Third Commandment ?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him Guiltless, that taketh his Name in vain,

COMMENT,

Here is also a

Prohibition, Thou shalt not take the Name of the Lord thy God in vain,

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And a *Commination*, The Lord will not hold him Guiltless, that taketh, &c.

And some *Queries* are here also to be resolved, for our clear Understanding of them.

Q. *What is here meant by the Name of God?*

A. *Whatever it is whereby God maketh himself known.*

A Name being that by which we know and are known, and sometimes given in Testimony of Respect and Honour, by Name here is understood, whatever it is whereby we come to know the Nature of God, and whereby his Glory and Honour is notified to the World; therefore, not only his Names *Ordinarily* so called, as *Jehovah*, *El. Elohim Schaddai*, or his *Titles* and *Attributes*, but also his *Word*, and *Works*, and *Ordinances*, and every Part of *Religion*, are here Comprehended under this Term *Name*.

Q. *What is meant by taking God's Name in Vain?*

A. *The using it Irreverently or Dishonouring it.*

To speak slightly, or to have a light Esteem of any of the aforesaid Particulars, and much rather lightly to Account of his *Honour*, (which is often in Scripture meant by his Name) is all one as if we contemned God himself.

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To use any of these Names of God to no End, as irreverently mentioning it in our Common Talk, or rashly or unnecessarily Swearing by it, is a taking it in Vain.

And much rather is the Abuse of God's Sacred Name, for any ill End here Prohibited, as in

Curfing and Imprecations, which is a Calling down God to be an Executioner of our Exorbitant Passion.

In Blasphemy, either *Denying* that of him which is to be Ascribed, or *Attributing* that to him, which is *Unworthy* of him; or any way casting a *Reproach* upon his *Glory*.

It is also taken in vain by *Perjury*, a Sin that calls God to Witness a *Lye*, bidding Defiance to his *Justice* and *Omnipotence*, which are called on to take Vengeance on the Swearer, if there be Falseness in him, and yet there is no *Truth* in what is Averred by him.

It is also taken in vain by Abusing it to an ill End, in *Charms*, *Sorceries* and *Conjurations*, which whether the Persons using them, make any *Covenant* or *Compact* with the *Devil* or no, are *Superstitious Ceremonies* and *Observances*, that we know have no *Natural Power* to effect such things as they are used for, nor we *Warrant* to Call upon God, to Grant such a Virtue to them, but may well be stiled the *Devil's Sacraments*, in the use whereof he will be ready to Work the Design.

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And for any to *Seek* to *such* as use these things, either for Recovery of Health, or of things Stollen, or the like, is no better than to Seek to the Devil by his Deputies.

And further yet, tho' it may seem, that in Dissembling our *Profession*, or not openly owning and Asserting the *Truths* of God, when there is occasion for it, tho' it may seem (I say) that the Name of God is not therein used at all, yet such a *With-holding* the Honour due to his Name, is certainly a *Breach* of this Commandment, a Privative taking it in vain.

Q. Thus then Dishonouring the Name of God, or taking it in Vain is Forbidden, but what is required in this Commandment?

A. To Honour his Name as occasion may be Offered, whether in Vows, Oaths (when Lawfully called thereunto,) Profession of our Faith, Exercises of the more ordinary Duties of Religion and the like.

The Duty opposite to the Sin here forbidden is implicitly Commanded, which is the Honouring the great Name of God, upon all fit occasions that shall be Exhibited to us, as particularly when duly Called to

The

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The taking of Oaths, to the making of Vows.

To a Profession of our Faith and Religion.

To Publick Attendance upon any part of his Worship, as

Invocation of him, Praising his Name.

Preaching or Hearing his Word.

Administration or Participation of Sacraments.

Then are we to have serious Apprehensions of the Majesty and Holiness of the God with whom we have to do, and to Perform each of these Duties with that *Frame of Spirit*, which may bespeak our *Sanctifying* of him, in our own Hearts, and a Care to procure a Reverend Esteem of his Name in *others* also.

Q. *What doth the Commination import, whereby this Commandment is Inforced, namely, The Lord will not hold him Guiltless?*

A. *Not only that God will account him an Offender, but of the most Hainous sort.*

It is a Figurative Expression, wherein more is implied than the Words seem to utter, for God would not go about to deter Men from such Hainous Sins, as Blasphemy, Perjury, and the other Abuses of his Name, meerly by telling them he would Account them *Offenders*, for so
he

136 *The Fourth Commandment.*

he will for the *least* Transgression, therefore the meaning is, God will Account them amongst the *greatest Criminals*; to be *Guilty* is to be *liable* to the Wrath of God, and to all those *Plagues* and *Punishments* which he shall think good to inflict.

Q. Which is the Fourth Commandment?

A. Remember that thou keep Holy the Sabbath Day, Six Days shalt thou Labour, and do all thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man Servant, and thy Maid Servant, thy Cattle and the Stranger that is within thy Gates, for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and Rested the Seventh Day, wherefore the Lord

Lord Blessed the Sabbath Day, and Hallowed it.

COMMENT.

Q. What are the Matters here chiefly given in Charge, concerning the Sabbath?

1 Preparation for it, to Remember to keep it Holy,

A. Two, { A due Observance of it, in Resting from Secular Employments and Sanctifying it.

Q. Doth the Word Remember only import a Care for the Future, never to forget, but prepare for the Celebration of this Day in every Week coming, or hath it not also a Reference to the Time before the giving of the Law, that the People were to Remember the Day that had been before Instituted, and to Sanctifie it accordingly?

A. It seems to injoin a Care never to Neglect the due Observance of it, yet as a Day not then first Instituted, but formerly in use, and known to the People.

WE are required to Remember it as an Ordinance heretofore Instituted, and not now First Commanded at the Delivery of the Law, nor at the Giving of Manna, (as many are of Opinion)

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Opinion) but when God *Rested* from the Works of the Creation, he then Blessed and Sanctified it, not for *Himself* but for *Man*, the Sabbath was made for *Man*, (saith our Saviour) that he might not Profane, but Solemnly *Worship* God upon it.

We read that the Sabbath was known to the *Israelites* before *Manna* was given, *Exod.* 16. To *Morrow is the Sabbath*, it is spoken of as a thing in use among them.

Or if we should say the Words might be Translated to *Morrow shall be the Sabbath*, the Phrase seems not *Solemn* enough for the *Institution* of such an Ordinance, considering with what Solemnity and Exactness the Passover was Instituted, *Exod.* 12. and other Festivals of far lesser Esteem,

Q. *Whereas the Seventh Day of the Week was Instituted, why do we Observe the First?*

A. *The Sabbath is since Christ (who was the Lord of the Sabbath,) removed from the Seventh to the First Day of the Week, which was to the Primitive Christians the Day of their Solemn Assemblies, Acts 20. 7.*

This was done most probably by Divine Authority, and not Ecclesiastical only.

The Apostle tells the *Colossians*, that no Man should Judge them in Meats, or Drinks, or in Respect of the New Moon, or of the *Sabbath Days*, which

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which are a *Shadow* (saith he) of things to come, but the *Body* is of *Christ*.

When the Substance is come, the Shadows are to Fly away, and it is probable the Seventh Day Sabbath is Comprehended in Sabbath Days there spoken of.

Again, another is Substituted in the Room of it, for tho' the Apostles for a time bare with the Infirmities of the *Jews*, observing their Days and Feasts, for certain Ends and Uses, as St. Paul hasted to *Jerusalem* against the Feast of *Pentecost*, yet they Punctually observed the *First Day*, for their Christian Exercises on that Day, the Disciples met together to break Bread, heard the Word Preached, made Collections for the Poor, &c.

Q. *Are Christians obliged by this Fourth Commandment?*

A. *It seems to oblige Christians to observe One Day in Seven as Holy to the Lord.*

In as much as the Light of Reason, and Moral Equity will oblige us to set apart some time for Publick Worship, and that not less than a Seventh Day be set apart by us Christians, (since so much was enjoined to the *Jews*;) and that a *Rest* be observed in order to the due Celebration of Spiritual Worship, this Fourth Commandment by reason of, or as to these *Moral* Contents of it, is still to be owned as Part of the Moral Law, and retains its *Power* and *Obligation*. And

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And our Church in her Homilies owns it to be such, calling the Lord's Day our Christian Sabbath, and Affirming it to be the Command of God; and our Liturgy after it, as well as after each of the other Commandments injoins us to Pray to God, to be Merciful to us, wherein we have been Guilty of the Breach of it, and to *Incline* our Hearts to the *Keeping* of it, and in the Conclusion, to Write it as well as the *Rest* in our Hearts.

See Homily of Time, and Place of Prayer.

Q. You said the Matters here chiefly given in charge, concerning the Sabbath, were besides the Remembering the Day, the due Observance of it, by Resting from Secular Employments and Sanctifying it. Whether is a Holy Rest or Cessation from unnecessary Secular Employments and Recreations on this Day required from Christians?

A. Such a Rest is required, as may comport with the Publick and Private Duties of the Day.

Rest in it self absolutely considered, neither is nor ever was any Part of God's *Worship*, yet being Commanded of God as necessary, in order to Holiness, so it is a Part of Religious *Observance* due to God on that Day; and so much is due from us, as is Requisite for our Solemn *Attendance*, both on the Publick and Private Duties of the Day; and if the *Rest* that was enjoined to the *Jews*, was so strict (as some of their Authors, from

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from Texts probably Misunderstood, concluded it to be,) that they might not *make a Fire*, nor *Dress any Meat*, nor *Stir* from the Place of *their Abode*, then certainly there is a *Relaxation* of this Command to Christians, since it would interfere with the Rules of *Charity* and *Mercy*, to observe *such a Rest*, especially in these *Colder Climates*.

But if no other Rest was enjoined, than was Subservient to the *Decent Attendance on Divine Worship*, the same is due from us.

Or tho' the Command should not Require a Rest that Amounts to the Strictness of that of the *Jewish Sabbath*, yet it will oblige us to *such a Rest*, as will leave us no more *Leisure* for any *Earthly Thoughts*, but what Works of *Necessity* and *Mercy* will take up.

Q. How is the Lord's Day to be Sanctified or kept Holy by us.

A. By imploying the whole Day in the Publick and Private Exercises of God's Worship, except so much as is to be taken up in Works of Necessity and Mercy.

The due Observance of the Day implies, not only a *Resting* as aforesaid, but our *Sanctifying* of it, we are to keep it Holy, *Consecrating* it to the Duties of his *Service*.

Rise we therefore as early to God's *Service* on this *Day* as Health will permit, or as on other
Days

Days of the Week, for the Service of our Selves.

Awake we with *God*, and Praise him for the Beginning of another Lord's Day, begging his Assistance for the Duties thereof.

And let as much of our *time in Private* as conveniently may be spent in *Prayer*, in Praise and *Devout Meditations*, chiefly on the Work of *Man's Redemption* by Christ, who as this Day Rose again for our Justification.

Let us join with the *Congregation* in the Publick Duties of the Day, not out of Custom. but Conscience of our Duty to God, and Gratitude to our Blessed Saviour, not presenting our *Bodies* only before the Lord, but Affecting our *Souls* with awful *Apprehensions* of his Majesty, and due Sense of our own *Unworthiness* and *Sinfulness*.

Pray we as for Heaven, *Hear* as becomes those to whom *God speaks*, and let every *Service* be performed as if an Account for it were to be given to the Righteous Judge of the World immediately.

And after all Consider how far short all we have done, is from what our *God requires*, and Deserves from us, expecting Acceptance, and the Blessings promised only on Account of the Blood of Christ.

And let not any *Remainder of the Day* be spent in *Idleness*, *Impertinent Visits*, *Frothy Discourses*, or the like, but in Fastening and Riveting by *Meditation*, what has been Received in Publick *Ordinances*, in *Religious Exercises*, in our respective

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live Families, Visiting the Sick, and in taking all Opportunities for the Exercising Piety our Selves, and for the Promoting it in others.

Q. Which is the Fifth Commandment?

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

COMMENT.

Q. What Points are chiefly Observable in this Commandment?

{ Precept requiring the Honouring of our Parents.

A. A { Promise or Encouragement to the Performance of the Duty, that thy Days may be long in the Land, &c.

Q. What are we to Understand by Father and Mother in this Commandment?

A. All Superiors, in what Regard soever, and Consequently those in other Relations of Inferiority or Equality.

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BY *Father* and *Mother* we are to Understand, not only Natural Parents, but all others also that are Superior in Age, Place, Gifts, or the like Condition.

- ‘ A King is a Father of his Country.
- ‘ Ministers of the Gospel are *Fathers* in Christ.
- ‘ A Master of a Family is *Pater Familias*, a Father of his Family.
- ‘ And *Naaman*’s Servants gave him that Title, my *Father* (saith one of them,) if the Prophet had bid thee do some great thing, wouldst thou not have done it?
- ‘ Such as take the Charge and Tuition of any upon them : Thus *Mordecai* was *Hester*’s Father, not by Nature, but by Fatherly Care and Provision.
- ‘ Superiors in Wisdom and Counsel, the *Roman* Senators were stiled the *Conscript Fathers*.
- ‘ Superiors in Age and Years also ; Rebuke not an Elder, but intreat him as a Father (saith the Apostle,) and the Elder Women as Mothers.

Q. What doth the Honour here enjoined imply ?

A. That Respect and Deference that Suits the Dignity of the Relation.

The Honour here enjoined implies.

- ‘ In the Head a due Esteem, answerable to the Dignity God invests them with, in the Heart
- ‘ a Proneness to Love

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- ‘ Love them for the Excellency God hath put on them.
- ‘ Fear them for the Authority they have over us.
- ‘ Be Grateful for the Good we receive from them.
- ‘ It implies in Speech Modesty of Expression.
- ‘ In Gestures, Reverence.
- ‘ In our Actions, Obedience.
- ‘ And in the whole Man all Testimonies of Respect and Duty suitable to the Place, and Relation wherein God hath set them.

Q. Is there no more implied in this Commandment than is here expressed?

A. The Sins against the Respect due to Superiors are Forbidden; and the Duties of Relations are Mutually to Correspond each to other.

The Negative is implied in the Affirmative, and therefore the Contrary Vices are here Forbidden; also, the Reciprocal Offices of Superiors toward their Inferiors, and of Equals toward their Fellows, are also implied here; whether those of Magistrates toward their Subjects, of Ministers toward their People, of Masters toward their Servants, and so of Others, for they are Mutually obliged by the Authority of this Precept to their Correspondent Duties.

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And they who are to be Honoured, are to Behave themselves as Worthy of the Honour which they are to Receive.

Q. Which is the Sixth Commandment?

A. Thou shalt do no Murder.

COMMENT.

Q. What is here meant by Murder?

A. It admits of a fourfold Division, it is either

{ Actual or Inter-pretative, of Body, or of Soul,	{ Direct or Indirect, of Others, or of our Selves.
--	---

Q. What do you Understand by Interpretative Murder?

A. Any Step towards, or Occasion of it.

Murder is not only *Actual*, when by *Wound* or *Violence*, the Life of our Neighbour is taken from him, but also *Interpretative*, when that Sin is Committed, which is a *Step* or *Degree* towards it, an *Occasion* of, or *Provocation* to those Quarrels, in which Actual Murder may probably

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probably ensue : This is by the Spirit of God reputed Murder, Thus

There is a Murder of the Tongue, Come let us smite him with the Tongue, say the Conspirators against Jeremy.

Murmuring, Talebearing, Backbiting, Slandering, Railing, are Breaches of the *Ninth Commandment*, as they Injure our Neighbours Good Name, but are Breaches of this Sixth, as Degrees of that, which being most Horrid in its Kind, is expressly mentioned.

Nay, there is a Murder of the Heart, as well as by the Hand, the *Pharisees* accounted it not Murder unless the *Life* was taken away, but Christ Teacheth that the Law is to restrain the very Intents and Desires of the *Heart*, Animosities, Fretting at, and Stomaching others, are Breaches of this Law.

Desire of Revenge is called *Blood-Thirstiness*, Ps. 5. 6. Whoever *Hateth* his Brother is a Murderer, *Anger, Envy,* and the like Dispositions, are Steps to the Murder expressed.

Q. *Another Division of Murder (you say) is, that it may be of the Soul as well as of the Body, What do you Understand by the Murder of the Soul?*

A. *A Depriving it of the Comforts of the present Life, but especially an occasioning its Spiritual Death, or Depriving it of the Life to come.*

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There is a Murder, not of the Body only, but of the Soul, in order to the things of *this Life*, when it is deprived of the Peace, Comforts and Injoyments of Life, *Eccles. 6. 3. If a Soul be not filled with Good, an untimely Birth is better than it.*

And in order to the *Life to come*, by drawing others off to *Schisms, Heresies or Profaneness*, when such as by Office should warn Sinners of their Danger, yet Neglect it, the Sinner Perisheth in his Sin, but his Blood will be required at the others hand.

Many are also Self-Murderers in this Respect, Neglecting the Means of *Salvation*, and by *De-ferring* and *Procrastinating* their Repentance, till they find no Place for it.

Q. You said also, Murder is not only Direct, but Indirect, what do you mean by Indirect Murder?

A. *A being Illegally Accessory to the Death of any.*

Indirect Murder is not only by *Poyson, Sorcery, Destroying the Conception, &c.* but by being *Accessory to the Death of any, as by Betraying the Innocent*; thus *Judas* was a Murderer, tho' the *Jews* were the Crucifiers of our Saviour.

By bringing any into Manifest Danger, and into the way of Death: Thou hast Slain *Uriah*
(with

‘ (saith *Nathan*,) tho’ it was with the Sword
‘ of the Children of *Ammon*.

‘ By bearing False Witness, upon which the
‘ Life of any is taken away.

‘ By Advising or Exhorting, as the *Scribes*
‘ and *Pharisees*, perswading *Pilate* to Condemn our
‘ Saviour.

‘ By Consenting to the Death of the Inno-
‘ cent : *St. Paul* chargeth himself as Guilty of
‘ *St. Stephen’s* Death upon this Account.

‘ And by not *hindering* the Death of the Inno-
‘ cent, when it is in our Power, *Pilate’s* wash-
‘ ing his Hands could not Wash off the Guilt of
‘ our Saviour’s Blood from his Conscience.

Q. *The Murder of Others (you said) is not only here Forbidden, but the Murder of our Selves, how prove you Self-Murder to be unlawful?*

A. *It is against the Law of Charity and Nature, as well as the other, and God hath no more given us Power over our own Lives than over our Neighbours.*

The Love we owe to our Neighbour, is to take its Measures from our Love to our Selves ; we are to Love our Neighbour as our Selves.

It may therefore be as Lawful for a Man to Kill his Neighbour as to Kill himself, and upon other Considerations, a far more Hainous and Horrible Sin would this be, partly because di-

rectly against *Nature*, one of whose Primary Dis-
 states is Self-Preservation, but especially in that
 the Self-Murderer at once Kills his Body, and
 (as may be justly feared) Damns his Soul, since
 (as much as in him) he gives himself no time,
 and puts himself out of Capacity for Repentance.

It may look like a kind of Bravery to despise
 Life, but really of a far more Generous, Brave
 and Noble Spirit is he who can bear every
 Disappointment and Disaster with an unmove-
 able Resolution and Serenity of Mind, and in the
 Crosest Events, is never so Dejected or Discom-
 posed, but can enjoy God and himself, notwith-
 standing the Evil Occurrences that he meets
 with.

The others are by *Jerome* well called Martyrs,
stulta Philosophia, Martyrs of a *Fanciful-Brainsick*
 Philosophy, and their taking this way to Shift
 off the Miseries and Sorrows that were Allotted
 them, hath really proceeded either from Low-
 ness of Spirit, or from Ambition, unless per-
 chance in such as have been Distracted and beside
 themselves.

Q. *Is the Guilt of Self-Murder contracted only
 by a Direct Dispatching of our Selves ?*

A. *Not only so, but by any Wilful Occasioning
 our own Death.*

The Guilt of it is Contracted sometimes by unnecessary *Exposing* our Selves to *Danger*, as
[Wilfully *Adventuring* into *Infected Places*,
or other *Hazzards*.

By *Neglect* of due *Physick*, *Exercise*, or by
[*Excess* herein.

By *Surfeiting*, *Drunkenness*, or other *Intem-*
[*perance*, as also

By *Gross Sins*, for hereby many become so
Odious to God, that he suffers them not to
[*live out half their Days*.

Q. *Which is the Seventh Command-*
ment?

A. Thou shalt not Commit A-
dultery.

COMMENT.

Q. *What is here Prohibited under the Term A-*
dultery? Is only the Sin properly so called,
namely, the Defiling our Neighbour's Bed here
Prohibited?

A. Both *Grosser Sorts of Uncleaness*, and
also the Incentives and Occasions of the Sin are here
Forbidden.

The

THE Groſſer Sorts of Filthineſs here Forbidden, are Fornication, Adultery, Inceſt, Rape, Sodomy, Beſtiality, Incubation, Pollution, (a Numerous Brood brought forth by the Strumpet Uncleanneſs) Sins, which (as the Apoſtle tells us,) ſhould not be *Named* among Chriſtians, no otherwiſe certainly than as may Conduce to render the Impieties ſignified by thoſe Names, the more Abominable, and prevent the Praſtiſe of them.

This Law reacheth alſo to the Incentives, Provocations and Occaſions of this Sin, as our Saviour's Interpretation of it, *Math. 5.* ſufficiently Intimates, and therefore there is here Prohibited.

Intemperance in Diet, Meats and Drinks, Fullneſs of Bread was one of the Sins of Sodom, and a Fomenter of the Filthineſs that Abounded in that Place.

Idleneſs hath alſo the like Influence, the Heart of that Man or Woman, that is not imploy'd is *Solum Subactum*, a *Soil fit to Receive* and Retain whatever Seeds of Lasciviousneſs the Devil ſhall Sow in it.

Obscene and Wanton *Objects* or *Pictures*, *Lewd Books*, wanton *Discourſes*, *Kibaldry*, that *Corrupt* and *Putrid* Communication, which ſhould not proceed out of the Mouth; nor be Conceived in the Heart, have alſo a Tendency this way.

As

The Seventh Commandment. 153

As touching Stage Plays and Dancings, if the Stage be not *Purged* from that Filthiness both of *Speech* and *Gesture* which is usually Represented there, and if *Dancings* be not free from that Lasciviousness, and other vicious Circumstances, which we may suppose occasioned the Ancient Fathers, and Civiliz'd Heathens, as well as some Modern Authors, to Declare so Vehemently against them, (as we find they have done,) we must join in the same Sentiments with them : For considering who they are that become the usual *Spectators* of such Wickedness, they are Incentives to the Corrupt Natures and Dispositions of the Beholders, who cannot See Wanton Actions so Lively Represented, but have those Affections moved, which have neither Grace nor Virtue enough to make the best use of what they See, any more than others can Walk on Hot Coals, and their Feet not be Burnt, or Handle Pitch, and their Fingers not be Defiled with it.

Q. Are only the Outward Acts of Uncleaness, and of the Incentives and Occasions leading thereunto, here Forbidden ?

A. The Uncleaness of the Heart is Forbidden as well as of the Outward Man.

The Scribes and Pharisees stood upon the bare Letter of the Law, and the Authority of those Glosses,

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Glosses which their Ancients had put upon it, and therefore Taught the People that little more than the Outward Act of *Adultery* was here Prohibited, but our Saviour shewed the Law to be more Spiritual, reaching to the Eye and Heart, as well as to the Groffer Kinds of Uncleaness.

Q. Which is the Eighth Commandment?

A. Thou shalt not Steal.

COMMENT.

Q. What is here to be Understood, under the Term of Stealing?

A. Whatever Injustice there may be in Invading or Damaging our Neighbours Goods or Estate.

Q. What are the Principal Ways whereby Men are Guilty of this Sin?

A. By the Ordinary Ways of Theft, by Sacrilege, by Robbing the Publick, by Fraud in Bargains and Contracts, by Oppression, Idleness, Prodigality, or any other way of Indamaging our Own, or our Neighbour's Outward Estate.

Of

- OF this Sin many are really Guilty, who would think much that the Titles they Deserve should be given them, for there are many

Ambitious Thieves in Courts. Sacrilegious Thieves in Churches.	Subtle Thieves in Shops and Markets, with many others, some where- of I shall Particularly Instance in, and
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1. First, there is Theft by the Ordinary ways of *Filshing*, and *Stealing*, *Robbing* on the High-Way, Burglary or Breaking Houses, which Terms being Commonly known, I shall not need to spend time in Explaining of them.

2. The Theft Forbidden in this Commandment, is sometimes Committed by *Sacrilege*, which is an Usurping that which is Dedicated to God, or set apart for the Maintenance of his Service and Worship, or Converting it to another Use.

A Sin, which with the Vengeance usually attending it, is fitly Resembled by this Emblem: While an *Eagle* having Snatched a Piece of Flesh from the Altar, Carrieth it to her *Young Ones*, a *Fire Brand* Sticks to the Flesh, which sets her Nest on Fire, and Consumes the Young Ones in it.

3. A Theft here Forbidden is Robbing the *Publick*, when any of the *King's* or the *Publick Revenue*

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Revenue is detained, imping of Tribute, Customs, Taxes, among Soldiers False Musters, &c.

4. There is a *Subtle Theft* in *Bargains* and *Contracts*, in *Buying* and *Selling*, *Hiring*, *Letting*, *Work* and *Wages*, &c. wherein the *General Rule* is, that there should be observed an *Equality* betwixt the *Commodity* and the *Price*, the *Usefulness* of the *Thing Lent*, and the *Hire* to be *Paid* for it, as also betwixt the *Work* and the *Wages*, those moderate *Gains* being allowed, which the *Common Condition* of the *Community*, and not the *Necessity* of *Particular Persons* renders *Reasonable*.

They cannot be excused from the Breach of this Commandment, whose *Usury* Amounts to that *Nesheck* that *Biting-Usury*, which Advantageth the *Lender* only, but Consumes the *Borrower*, by the *Immoderate* Interest that is *Exact*ed. These Swallow up a *Man* and his *House*, even a *Man* and his *Heritage*, as the *Prophet* speaks.

Nor are they to be Excused, who any way Oppress their Inferiors, Wresting any thing by their *Power*, or *Prevalence* from such as are not able to withstand them, or *Right* themselves. These are *Beasts of Prey*, *Wolves* that Fill their *Dens* with *Rapine* and *Spoil*.

Neither are they Excusable from the Breach of this Law, who enter not into some *Lawful Calling*, whereby their Selves and Families may be *Provided* for. These are like *Vermin*, that
Live

The Ninth Commandment. 157

Live on the Sweat of others, and Drones that Consume the Sweet of their Labours.

Again, Rash Suretiship, Wastfulness and Prodigality, Sloth and Idleness, are to be Accounted Breaches of this Law ; for these are Sorts of Theft, whereby many are Ruined, and the Families also which Depend upon them.

Q. Which is the Ninth Commandment ?

A. Thou shalt not bear False Witness against thy Neighbour.

COMMENT.

Q. What are the Sins principally Forbidden in this Commandment ?

A. In general Speaking Falsely, especially against our Neighbour, either upon Ordinary Occasions or in Courts of Judicature.

Here is Prohibited all Falseness of Speech in General, as Lying, a Sin so *Odious*, that even among the Profaner Sort of Men, the very Charge of it is Accounted one of the highest Provocations to a *Quarrel*.

And

And Secondly, that kind of False Speaking is more especially instanced, in which is Directed against our Neighbour.

Q. How is this Commandment Transgressed in Speaking against our Neighbour, upon Ordinary Occasions, or in Ordinary Discourse and Converse?

A. By Flattery, Backbiting, Rash Censuring, Slandering, Deriding, or even Surmising Evil without sufficient Ground for so doing.

‘ False Speech is Fram’d to the Injuring of
 ‘ our Neighbour, sometimes under a Form or
 ‘ Shew of *Kindness*, as in Flattery, which of-
 ‘ ten Sooths Men up in Vices, or at least tends
 ‘ to Raise in them an Over-weening Conceit
 ‘ of themselves.

‘ Sometimes under Forms more Directly In-
 ‘ jurious, to his Good Name, and Reputation,
 ‘ whether

‘ Secretly, as in Whispering and Backbi-
 ‘ ting, or

‘ Openly, as in

‘ Censuring, or *Rash Judging* our Neigh-
 ‘ bour’s *State* towards God, his Words or
 ‘ Actions.

‘ Calumny and Slander, charging some E-
 ‘ vil upon our Neighbour, without Evident
 ‘ Proof, or upon Slight Suspicion, or with-
 ‘ out a due Call thereunto, whether

With

- ‘ With Bitterness of Language, as by Reviling and Railing, or
- ‘ With Contempt and Derision, as by Scorning, Taunting or Flouting at him.
- ‘ And in as much as these Sins spring from Suspicious Jealousies, and Evil Surmising, these are also Transgressions of this Law.

Q. *What is the False Witness-bearing in Courts of Judicature here Prohibited ?*

A. False Accusations on the one hand, or vain Excuses and Delays on the other, in Causes Criminal, and in Civil Causes, Vexatious Suits, False or Partial Evidence, False Verdicts, Patronizing a known and Unjust Cause, Acceptation of Persons, &c.

The bearing False Witness against our Neighbour, too Ordinarily Occurs, in the Process of Publick Justice in Courts of Judicature, where Sundry Persons are frequent Transgressors of this Law.

Sometimes in Causes Criminal, the

‘ Accuser or Informer, when he Accuseth Falsely, as *Poripher's* Wife did *Joseph*, or Proceed on uncertain Grounds, as the *Jews* who Accusing *St. Paul*, alledged several Things, but could prove Nothing.

‘ The Accused also Transgresseth this Law by vain Excuses, to avoid the Charge, when

L

really

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‘ really *Guilty*, by *Dilatory Appeals*, or not Submitting to a just Sentence and Determination.

And as the Accuser and Accused in Causes *Criminal*, so the Parties in *Civil Causes*, as

‘ The *Plaintiff* and *Defendant* in Waging Law, out of a Contentious Humour, for Toys or Trifles, or with Breach of Charity, or to the Scandal of Religion and the Church of God.

‘ The *Witness* Offends against this Law, if *Afraid* to Utter what he knows to be *True*, or *dares* to Utter any thing that is *False*.

‘ *Juries* also, when not Considering the Sacred Obligation of their *Oath*, either Forbear to bring in a Positive Verdict, or bring in a False one.

‘ *Advocates* and *Counsellors* Transgress against this Law, when they use their Elocution, to make *Good Evil*, or *Evil Good*, not Faithfully Pleading the Cause of their Client, while it appears Just, and not Desisting if Unjust, whereby they Wrong the Innocent Adversary, while they Abet their Client in an Ill Design.

‘ And the *Judge* himself may Transgress this Law, by *Delaying Justice*, by Cherishing Law-Suits, or when either not througly *Sifting* the Matter, or by Partiality he makes an Unjust Determination of the Case.

Q. Which

Q. Which is the Tenth Commandment?

A. Thou shalt not Covet thy Neighbour's House, thou shalt not Covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

COMMENT.

Q. *IS* it any Practise of the Outward Man, or the Motion of the Inward, that is directly Forbidden in this Commandment?

A. The Motion of the Inward is more directly Forbidden here.

THE Laws of Men can only reach to the Outward Man, they may Bind the Hands, and Stop the Mouth, but the Law of God takes hold of the First and Inmost Thoughts, Intentions and Motions to Evil, and therefore the very Sinful Desiring and Coveting of Things, is here expressly Prohibited, tho' Outward and

L 2

Consequent

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Consequent Acts and Discoveries of that Cove-
ting be not Excluded.

Q. Are not the Motions of the Heart towards the Sins; whereby other Commandments are violated, Prohibited in those Commandments, as well as the Outward Acts of those Sins; why then are they Prohibited again in this?

A. In other Commandments the Motions of the Inward Man were Forbidden, if those Commandments be Expounded, according to the Comprehensive Extent of them, but here they are Directly and Expressly Forbidden.

'Tis true, that in other Commandments, where the Outward Act is Forbidden, the Motions of the Heart towards that Sin are Forbidden also, according as our Saviour hath Interpreted them, in the Cases of *Anger* and *Heart Adultery*, yet those inward Motions, are only *Reduced* to others of the Commandments, or contained under them *Interpretatively*, and by way of *Implication*, but here in this Tenth Commandment, are plainly and expressly Forbidden.

And Expedient it was they should be *Expressly* Prohibited, since Man being Naturally too Indulgent to himself, would Conceit, that when he had Forborn the Outward Act, he had sufficiently fulfilled the Law of God, as the *Young Man* in the Gospel, and the *Pharisees* did.

Q. What

Q. What then is the Import of this Commandment, what is it that is here Prohibited, and what Commanded?

A. Evil Concupiscence or Coveting any thing of our Neighbours is Forbidden, and Contentment with our own Condition is Implicitly required.

Evil Concupiscence is that which is here chiefly Forbidden, and Irregular Coveting of any thing that is our Neighbour's, his House, his Wife, his Servants, his Cattle are Particularized, but any thing that is his is Added, his Honour, his Good Name, his Life is his, and therefore we are not to Covet any of them, but be Content with the Portion that God hath Allotted to us.

Q. What do you chiefly Learn by these Commandments?

A. I Learn two Things, my Duty towards God, and my Duty towards my Neighbour.

COMMENT.

THE Law was Writ by *Moses* on two *Tables*, and if the Nature of the Contents of them be considered, our Duty towards God may be most properly Referred to the *First Table*, and our Duty towards our Neighbour to the *Second*.

And our Saviour makes the like Distribution of the Duties of the Law, *Math. 22. 37. Calling our Love of God, the first and great Commandment, and our Love of our Neighbour the Second*, only he calls them the First and Second Commandments, which *Moses* calls the First and Second Tables.

Q. How many Precepts belong to the First Table, and how many to the Second?

A. Four to the First, and Six to the Second, for we are neither to leave out One of the First, under Pretence of Affinity with another, nor Incongruously Divide the Tenth, as some do, who Allot Three only to the First Table.

Some place Three Precepts in the *First Table*, supposing the *Second*, which prohibits the Worshipping of God by *Images*, to be only an Appendix, or Inlargement of the First, and often leave

leave it out of their Catechisms, and other Transcripts of the Decalogue.

Now if the Doctrine contained in each Precept were preserved intire, the Controversy about the Distribution of them would be less Considerable; but since Many who Place *Three* only in the *First Table*, Maim the Decalogue of One whole Precept, and forceably *Tear* another in Two, contrary to the Genuine Import, and Coherence of the *Contents* of it, their Opinion is not to be allowed.

And to shew the Weakness of it, it may be Expedient to observe how the *Last Commandment* is Expressed. Thou shalt not Covet thy Neighbour's *House*, thou shalt not Covet thy Neighbour's *Wife*, nor his *Servant*, nor his *Ox*, &c.

Because Coveting our Neighbour's *House*, his *Servant*, his *Ox* and *Ass*, do more Apparently belong to *One and the same* Commandment, they make the *Ninth* to be, Thou shalt not Covet thy Neighbour's *Wife*, which Clause is taken from betwixt the other two Clauses, that go to make up their *Tenth*, and so by their Account the *Ninth* lies within the *Tenth*, as they are set down in the 20th Chapter of *Exod.* which was the Original Form of the Decalogue, and their *Tenth* lies Part of it before the *Ninth*, and Part after it, which is a Prejudice against their Opinion, far greater than can be out-weighed by any, or all the Pretences that can be made for it.

But further, if we may make the Coveting of our Neighbour's Wife *One* Commandment, and the Coveting his House *Another*, on the same Account we may make the Coveting our Neighbour's Good Name another, and his Authority another, and as many as he hath Injoyments that are desireable ; for if they say Coveting our Neighbour's Wife is here Forbidden, as an *Adulterous Lust*, and so different from Coveting any other of his Goods, they Confound it with the Seventh Commandment, for our Saviour refers it thither, saying expressly, he that looketh on a Woman to Lust after her, hath Committed Adultery with her in his Heart.

The like may be said of Coveting the other Particulars mentioned in the Tenth Commandment, the Coveting of them, as Part of our Neighbour's Estate, (and so different from the Coveting his Wife,) is to be referred to the Eighth Commandment, and consequently the Tenth Commandment, or the two last Commandments (according to their Distribution) would have no Import Different from the Rest.

Catechist. My good Child, know this that thou art not able to do these things of thy Self, nor to Walk in the Commandments of God, and
to

to Serve him without his Special Grace, which thou must Learn at all times to Call for by diligent Prayer.

COMMENT.

Q. After Rehearsal of Duties towards God, and Duties towards our Neighbour, you are here told that you are not able to do these things of your Self, whence is it that you are unable to do them, or keep the Commandments of God?

A. Because of that Averseness to Good, and Prone-ness to Evil that is in us by Nature, the Strength of Temptations, and the Spiritual Nature of Duties to be Performed.

OF that Depravation of Nature, which indisposeth us to all that is Good, and renders us Prone to that which is Evil, we have heard before, when the Fall of Man was Discoursed of.

In brief, such is the Blindness of our Minds by Nature, the Stubbornness, Enmity, and Rebellion of the Will against the Will of God, and Disorder of the Affections, such the Forwardness of all our Faculties to Evil, and Frowardness

ness as to that which is Good, such strong Prejudices are to be Removed, such Lusts to be Denied, such Passions to be Subdued.

So Powerful and Efficacious are the Influences of the World, and Suggestions of *Satan*, such Allurements and Sollicitations are to be Rejected, such Depths of *Satan*, such Hellish Abstruse and Subtil Devices of Principalities and Powers to be Defeated, that we may as well suppose the Blind to See, the Lame to Walk, the Dead to be Raised by their own Power, as that Men should by the Power of Degenerated Nature, Live up to the Will of God, and fulfil his Commandments, especially considering that the Law is Spiritual, and calls not only for some Outward Acts and Performances, but to serve God therein, with all the Heart, with all the Mind, with all the Soul, and with all the Strength.

Jer. 10. 23. *It is not in Man that Walketh to direct his Steps*, John 6. 44. *No Man can come unto me, except the Father which hath sent me, draw him*, 2 Cor. 3. 5. *We are not sufficient of our Selves to think any thing of our Selves.*

Q. *How are we to be enabled for the Performance of what God expects from us.*

A. *By God's Special Grace. Thou art not able to do these things of thy self, without his Special Grace, saith the Catechism.*

Phil.

Phil. 2. 13. *It is God that worketh in us, both to Will and to Do,* and Chap. 4. 13. *I can do all things, saith the Apostle, through Christ which strengtheneth me.*

The Preventing Grace of God is requisite, that we may Will that which is Good, and the Subsequent Grace of God is requisite, that we may Do and Accomplish that to which Grace before inclined us to Will or Desire.

'Tis necessary the Spirit of Grace should Clear up the Understanding, which otherwise discerns not the things of God, nor their Desirableness in the Spiritual Notion and Efficacy of them, and consequently that it should Accommodate its Influence to the Condition of the Will, and other Faculties that they may Desire, and Prosecute, and Perform the things which are with such Spiritual Evidence represented to them.

Q. What must we do to Obtain God's Special Grace?

A. A Special Means, in Order thereunto, is Frequent and Feruent Prayer.

This our Saviour assures us, is a Means to Obtain this and all other Blessings, which we stand in need of, Math. 7. 7. *Ask and ye shall have, Seek and ye shall find, Knock and it shall be Opened unto*

170 *Prayer a Means to obtain it.*

unto you, Luke 11. 13. *If ye being Evil, know how to give good Gifts to your Children, how much more will your Heavenly Father give his Holy Spirit to them that Ask him.*

Neglect of Prayer is instanced in as the Note of a Reprobate, Ps. 14. 4. *They Call not upon the Lord,* and the leaving it off a Sign that the Fear of God is cast off also, Job 15. 4. *Thou castest off Fear, and restrainest Prayer before God.*

Surely they have no Reason to expect Grace who Seek it not, nor can Reasonably Hope to be heard on easier Terms than Christ was, *Who in the Days of his Flesh, offered up Prayers and Supplications, with strong Crying and Tears, in order to his being heard,* Heb. 5. 7.

Only as St. James minds us, we must be Careful that we Pray in due Manner, since many Ask and have not, because they Ask a-miss.
 ' That we be not of that Number, we must
 ' Pray in the first Place, only to God, who on-
 ' ly knows the Language of our Hearts, and on-
 ' ly can bestow the Blessings which we stand in
 ' need of.

' We must also Pray only for things agreeable
 ' to his Will, we may Pray *Absolutely* for Grace,
 ' *For this is the Will of God our Sanctification,*
 ' 1 Theff. 4. 3. but for *Outward Mercies*, with
 ' Submission to his Wisdom, which knows what
 ' is best for us, and in Subordination to our fu-
 ' ture Happiness.

' Again,

Prayer to be made in due manner. 171

‘ Again, we must Pray in the *Name of Christ*,
‘ expecting a gracious Answer, upon the alone
‘ Account of his Merits and Mediation.

‘And we must Pray with a due Frame and Temper of Spirit, namely, in *Faith*, Jam. 1. 6. not

doubting either of the { Truth of his Promise,
Influence of his Power,

with Sence of our Unworthiness, as well as

our Necessity, Ps. 51. 17. *The Sacrifices of God*

are a Broken Spirit, with Zeal and Fervency,

‘ Jam. 5. 16. *The working Fervent Prayer avails*

much, we are therefore, in order hereunto, to

consider well the Necessity we are in, of the

‘ Mercies we Pray for, and that it is only the

‘ fervent Prayer, to which the Promise of Grace

' is made, Jer. 29. 14. Then shall ye find me,

when you Search for me with all your Heart.

‘ We are also to Pray *Attentively*, avoiding as

‘ much as may be, all Wandering Thoughts,

and Extravagant or Impertinent Imaginations,

that may cause any Distraction in the Service ;

on the contrary, we are to have our Hearts

fixed, (as David's Expression is,) all the Pow-

ers and Faculties of our Souls intent upon,

and minding the Business that we are about.

Q. What Means may be helpful to avoid Wandering Thoughts in Prayer ?

A. *Due Consideration of the Presence of God,
thorough Sense of our Wants, Watching over our
Thoughts,*

Thoughts, and having the Heart Ballasted and Established with Grace.

To be Mindful of the *Presence of God*, with whom our Business is in Prayer, may be a good Means to make us mind the Business we are about. If a Man were to Deliver a Petition to a Great Monarch, he would not at the same time be Playing with a Feather.

Also, to get the Heart thoroughly Affected with the Evil of the Sins we bewail, the Insufferableness of our Condition if not Relieved, and the weighty Concernment, and Importance of the Matter we Petition for.

Expedient also it will be, that as *Job* made a Covenant with his Eyes, so we Restrain our Senses from Roving among things Impertinent to the Business in Hand ; not Regarding this Gawdy Attire, that Antick Garb, or the other Accidental Noise, but Compose our Faculties so, as may best keep them to the Work we have to do in Prayer.

Again, let the Heart be well Principled and Furnished with Gracious Dispositions and Affections. Such as the Treasure of the Heart is such will the Thoughts be, and what way the Heart Leans the Thoughts will Run, so that a Gracious Heart in Prayer, Working Godwards, will Administer such Thoughts, as shall tend that Way, and more Seriously and Fervently attend that Work, than to give Way to that Loose and Licentious Roving of the Thoughts upon

upon Impertinences, which the Graceless Heart will easily Dispense with, perhaps take no Notice of.

A further Means and Help may be, to Maintain a Watchful Frame of Heart, to Watch as well as Pray, to be ready to Discover and Dispel Impertinent Thoughts, upon their Intruding of themselves.

A Wise Man's Heart is at his Right Hand, so as it can speedily Reflect upon it self, readily Bolt in and break the Knot of vain Imaginations, that at least they may not Nest, or make any Abode there, but a Fool's Heart (saith *Solomon*) is at his Left, a Remiss Christian's Heart is Awkward and unready for such a Work.

And if the Heart slip from God again, and other impertinent Thoughts intrude before a few Sentences be over, let this be Matter of Humiliation, as a Testimony of our Degenerated Nature, and Contracted Indisposition of Soul, but not of Discouragement. We are not to cease our Endeavours, to Compound with our Sin, to give up the Day, but while the Tempter, together with our Unregenerate Part continue their Assaults, let us Maintain our Warfare, and as the *Israelites* with *Amaleck*, make no Peace with them for ever; and notwithstanding their Opposition, we shall at length arrive at a State, wherein we shall Everlastingly attend upon God without Distraction.

Q. Let

Q. Let me hear if you can say the Lord's Prayer ?

A. O U R Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases. As we forgive them that Trespas against us. And lead us not into Temptation ; But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. *Amen.*

COM M E N T.

*I*T is called the Lord's Prayer, because Fram'd by him, and by him Taught to his Disciples. A Form so Plain, that it may suit the Meanest Capacity, so Clear that all may Understand it, so Short that any may Learn it, and so Full or Comprehensive,

Contents of the Lord's Prayer. 175

Comprehensive, as to take in all our Wants and Exigencies in every Condition.

Observeable it is that *St. Matthew* Represents Christ, saying, *after this manner pray ye*, Math. 6. 9.

St. Luke Represents Christ, saying, *When ye pray, say*, Luke 11. 2.

It is therefore to be both a Pattern for all other Prayers, and also it self to be used as a Prayer.

We may express our Wants and Desires *more particularly*, which are there contained in General, and we may use that Prayer it self. If God be pleased with us for his Son's sake, his Words also may be thought Acceptable, we presenting our Selves in his Merits, and our Mind in his Words.

Q. What desirest thou of God in this Prayer ?

A. I desire my Lord God our Heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People, that we may Worship him, Serve him, and Obey him, as we ought to do. And I pray unto God, that he will
M send

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send us all Things that be Needful, both for our Souls and Bodies, and that he will be Merciful unto us, and Forgive us our Sins, and that it will Please him to Save and Defend us, in all Dangers Ghostly and Bodily; and that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from Everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, *Amen*, So be it.

COMMENT.

IN this Answer, is contained a brief Exposition of the whole Prayer, and we may here find the Import of all its Parts, and what is desired in every Petition of it, Delivered and Expressed in other Words, for our better understanding the Sense and Meaning of each of them.

In the Preface, when we say [*Our Father which art in Heaven,*] we put up our Desires to the Lord God our Heavenly Father, who is the Giver of all Goodness; for it is from Heaven from Above, that every Good and Perfect Gift is to come.

In the Three first Petitions, [*Hallowed be thy Name, thy Kingdom come, thy Will be done,*] We desire he would send his Grace to us, and to all People, that we may Worship him, Serve him, and Obey him as we ought to do.

In the Fourth Petition, [*Give us this Day our Daily Bread,*] We pray unto God, that he will send us all Things that be Needful both for our Souls and Bodies.

In the Fifth Petition, [*Forgive us our Trespases, as we forgive them that Trespase against us;*] We pray that he will be Merciful to us, and Forgive us our Sins.

In the Sixth Petition, [*And Lead us not into Temptation, but Deliver us from Evil,*] We pray that it will please him, to Save and Defend us in all Dangers Ghostly and Bodily, and that he will keep us from all Sin and Wickedness, and from our Ghostly, *i. e.* Spiritual Enemy, and from Everlasting Death.

And the Import of the Conclusion of the Prayer, [*For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen,*] is, that we Trust he Will do this of his Mercy and Goodness,

through our Lord Jesus Christ, and therefore we say *Amen*. So be it.

And now let those who have not Ability to Express their Requests in a decent Manner, or want Opportunity to Furnish themselves with Prayers from other good Books, which may be more Particularly fitted to their Condition and Circumstances; let such, I say, know, that this very Answer in the Catechism, being Devoutly put up by way of Petition, may be a very good Prayer, acceptable to God, and profitable to themselves, as thus,

We desire thee, O Lord God, our Heavenly Father, who art the Giver of all Goodness, to send thy Grace unto us, and to all People, that we may Worship thee; Serve thee, and Obey thee, as we ought to do. And we pray unto thee, that thou wouldst send us all things that be Needful both for our Souls and our Bodies, and that thou wouldst be Merciful unto us, and forgive us our Sins, and that it may please thee to Save and Defend us in all Dangers, Ghostly and Bodily, and that thou wilt keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from Everlasting Death. And this we Trust thou wilt do of thy Mercy and Goodness, through our Lord Jesus Christ, and therefore we say *Amen*. So be it.

When no more Particular or Fitter Prayer can be Framed by your Selves, or Learned from others, God, who delights not either in Rhetorical

The Preface to the Petitions. 179

rical Expressions, or Multitude of them, will accept of this Form, put up in Sincerity and Devotion.

But in order to your further Understanding the Things contained in the Lord's Prayer, and of this which you say you desire in it, I shall put a few more Queries concerning the Contents of the Lord's Prayer, and first,

Q. What Parts do you observe the Lord's Prayer to consist of?

A. Three, the Preface [Our Father which art in Heaven.] The Six Petitions, and the Conclusion.

Q. What doth the Preface, [Our Father which art in Heaven,] intimate to you?

*A. It intimates whom we are to pray unto, and the Grounds, we have
of Hope to be Heard { Our Father,
and Helped by Him, he is { and in Heaven.*

If it were lawful to put up Prayers to *Saints*, or *Angels*, or *Images*, as some unwarrantably do, it is strange that Christ, neither when here instructing his Disciples how to Pray, or elsewhere, should give any Precept or Direction for so doing, that we should have no Example of Saints, that have done it in the Scriptures, or Promise as a Ground for our Faith in Addresses to them.

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On the contrary, Christ here Teacheth us how to Pray, and therefore Teacheth us to Pray to none whom we cannot Call upon by this Title, *Our Father which art in Heaven.*

Religious Invocation is a Divine Honour, and proper to God only : To pray for Relief of our Necessities from any Creature, is to Adore it as able to bestow that Relief, as capable of hearing us, wheresoever and whensoever we call upon it, and thereby really ascribe Omnipotence, Omniscience, and Omnipresence to it.

Frivolous is the Pretence of such as say, they Pray to Saints, not as the Fountain of their Relief, but as Instruments, who may help us by their Intercessions for us; for sundry of their Prayers Testifie, they seek help from Saints as Absolutely as from God, the only Fountain of it.

Again, for our desiring the Prayers of *Living Saints*; we may produce the Command of God to do it, Promises of God made to it, and approved Examples of such, who in the Holy Scriptures did it, but not one Command, Promise or Approved Example of Praying to Saints Departed.

Also, when we desire our Brethren to Pray for us, we do it not with Religious Adoration, and Celebration of Festivals, and Masses, in Honour of them. 'Tis an Office of Charity belonging to the Second Table, but Invocation of the Dead, is held by the Patrons of it, to be a Religious Worship, and belonging to the First Table.

Q. How

Q. How doth this Preface express the Ground of our Hope, to be Heard and Helped by him?

A. It expresseth his Indecared Relation, as our Father, and his Power to help, as being our Father in Heaven.

By Father we Understand God in Trinity, as Father of Spirits, even the Son is therefore sometimes called Father, *Isa. 9. 6. Counsellor, the Everlasting Father, the Prince of Peace*, and we are also said to be *Born of the Spirit*.

Expedient it is, that in Prayer such Titles and Descriptions of God should be used, as are most apt to inkindle the Desires, and help the Faith of those that Pray, and especially if some Particular Matter is to be mainly Urged, then such Titles as may promote the said Ends in reference to that Particular. *Abraham's* Servant being to Pray for good Success in his Master's Business, saith, O God of my Master *Abraham*, send me good Speed this Day.

David Praying against his Enemies, stiles him the God to whom Vengeance belongeth. When *St. Peter* Prayed God, to make Choice of one of the two in Nomination for the Apostleship in *Judas's* Room, saith, Thou, Lord, which knowest the Hearts of all Men, shew whether of these thou hast Chosen; and when various and general Requests are to be put up, then such Titles

are Prudently used, as may indifferently Relate unto all.

And this of Father doth so, expressing the Relation, and Corresponding Affection, which God bears to his People in Jesus Christ, a Title, which (as may appear by the Behaviour of the Prodigal's Father in the Parable) Imports Love and Compassion, Readiness to Give and Forgive, Tenderness of Affection, and above that which is in other Relations, Constant and Immoveable, since our Father, even when Provoked to Correct, will not forget to Love.

This is properly used here as an Incouragement of our Faith, for if a Child ask Bread of his Father, will he give him a Stone, and for a Fish give him a Serpent.

The Title may also mind us of the Frame of Heart wherewith we ought to draw near to God in Prayer, namely, to come with an Awful and Obediential Frame of Spirit, as becomes a Child to his Father, with humble Confidence, that we shall not be denyed our Requests, yet with Submission to the Will of God, who, as a Father, knows better what is Expedient for us, than we do for our Selves.

The Addition to this Title [*which art in Heaven,*] ought to Mind us, of his Majesty, Power, and Glory.

When God sets forth his own Greatness, *Isa. 57.* He stiles himself *the High and Lofty One, that Inhabiteth Eternity, and I dwell in the Holy*

Holy Place; his Glory, Power, and other Perfections are most Manifested in *Heaven*, the *Heavens* declare the Glory of God: From *Heaven* doth the Lord behold the Earth, from *Above* is every good and perfect Gift, and our *Catechism* faith, by way of Exposition, [*Who is the Giver of all Goodness,*] instead of [*which art in Heaven.*] There the Angels behold the Face of God, Thousand Thousands Minister to him, and are ready at his Comm and to Succour and Relieve the Necessities of his People.

This Expression may also cause us to Approach unto God, with all Reverence, and Lowliness of Mind, as not coming to any, tho' the Greatest on Earth, but to the Sovereign Majesty of Heaven, and may Work in us a fiducial Relyance upon the Power of him, whom we Pray unto. As the Title Father Administers Confidence in God's *Fatherly Love*, so this Consideration of his being in *Heaven*, may Administer Confidence in his Almighty Power, that with *Abraham* we may be fully perswaded, that what he hath Promised, he is able to Perform.

Q. Which is the First Petition in the Lord's Prayer?

A. Hallowed by thy Name.

Q. What is here Meant by Name, and the Hallowing of it?

A. By

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A. By Name of God is here Meant his Titles, his Attributes, his Word, his Works, and whatsoever it is, whereby he makes himself known, and to Hallow or Sanctifie, here is to Declare, Manifest, Acknowledge, or Profess it to be Holy.

The End and Use of a Name is to make known and distinguish that whose Name it is, wherefore whatever it is, whereby God is made known to us, but chiefly in this place, God himself is Understood, as also in other Scriptures.

Then began Men to call on the Name of the Lord, i. e. Solemnly to Worship God. Gen. 4. 26.

That thou mayest fear this glorious and fearful Name, the Lord thy God, Deut. 28. 58.

If we have Forgotten the Name of our God, or Stretched out our Hand to any strange God, Ps. 44. 20.

And tho' to Hallow, sometimes signifies to

Separate or Imploy that to a Holy Use, which by Nature was Common or Unclean, as the Sabbath Day, the Temple, the Sacrifices and Priests were Hallowed; and sometimes to

Make a thing Holy, by Infusing Holiness into it, as the Servants of God, who were by Nature Children of Wrath, are by Grace Sanctified.

Yet, when that which is Holy in it self, is said to be Sanctified or Hallowed, it is by Esteem-
ing

ing or Manifesting it to be so, and Promoting the Honour of it.

Q. What do you desire of God in this Petition?

A. I desire that God may be Honoured in whatever it is, whereby he makes himself known.

That the Name of God may be Hallowed or Glorified, ought to be the principal End of all our Actions, the chief Work of our Prayers, and Religious Performances, and therefore our Catechism explains Hallowing to be as much as Worshipping, and the Apostle's Exhortation imports the same, that we should Glorifie God with our Bodies and Spirits, which are his, *i. e.* that we should Worship him with them both: And Consonant hereunto, it was the great Promise of God, Mal. 1. 11. *That from the Rising of the Sun, to the going down of the same, God's Name should be Great among the Gentiles, and in every place Incense and a pure Offering should be given to his Name.*

We Pray therefore that God may be known, Esteemed, Worshipped, and Praised, his Providence Celebrated, and his Service respected, and that we, together with all the People of God, may chiefly Honour him, and the Religion he hath Recommended to us, by a Holy and Heavenly Conversation, that as it is, Ps. 113. 3. *From the Rising of the Sun to the going down of the same, the Lord's Name may be Praised.*

Q. Which

Q. Which is the Second Petition ?

A. Thy Kingdom come.

Q. What is here meant by Kingdom, and the Coming of it ?

A. That the Kingdom of Grace may be Advanced, till perfected in future Glory.

The Kingdom of God's Power and Providence imports, that Administration, whereby God Governeth all his Creatures, and even the Devils themselves are Subjects of it, his Kingdom Ruleth over all, *Ps.* 103. We do not in this Petition, pray meerly or chiefly for the Coming of this Kingdom, for it is Come and Exercised all the World over, he Putteth down One, and Setteth up Another, and whatsoever he Pleaseth, that doth he in Heaven, in Earth, in the Sea, and in all Deep Places. But whereas in Reference to Grace and Glory, the Inhabitants of the World are Divided under two great Potentates, being either the Subjects of Satan or of Christ, we Pray that the Kingdom of Sin and Satan may be Weakened, and Destroyed, and that all the Kingdoms of the World may become the Kingdoms of our Lord and of his Christ, that it may be Increased and Propagated, his Scepter gaining Obedience, and his Ordinances, Observance throughout the World ; that Christ may Rule in our Hearts, as Subjects of the Kingdom

of

of his Grace, hasten his Kingdom of Glory, and so Administer the Kingdom of his Power, and Providence also, as may Conduce to these Ends.

This the Catechism expresth in Teaching us, to desire God would send his Grace to us and to all People, that we may *Serve him* as we ought to do. That as it is in the Song of *Zacharias*, Luke 1. 74. *Being delivered from the Hands of our Enemies, we may serve him in Holiness and Righteousness all the Days of our Life*, and that in the Kingdom of Grace, we, (as the Apostles Expressions are,) Denying all Ungodliness and Worldly Lusts, may live Soberly, Righteously and Godly in the present World, waiting for the Kingdom of Glory, and looking for that Blessed Hope, and the Glorious Appearing of the Great God, and our Saviour Jesus Christ.

Q. Which is the Third Petition?

A. Thy Will be done on Earth, as it is in Heaven.

Q. What are you to Desire of God in this Petition?

A. Obedience and Submission to the Will of God.

There is a Preceptive Will of God revealed in his Word, a Will that ought to be done by us, and there is a Providential Will of God, that in the Course of his Providence shall befall us, or be done us. We therefore in this Petition, desire

fire that God would inable us to Obey him, perfecting us, (as the Apostle speaks, *Heb. 13. 21.*) *In every good Word and Work to do his Will*, that the Law of God may be in our Hearts, and no Rebelling against it, or Backwardness to set about it.

And that we may have a Will *ready* to Act and Perform whatever the Will of God doth Command, without Perverseness, our usual Weakness, and Indisposedness, we Pray that we may Imitate the Blessed Spirits in the Regions of Bliss, and Glory, in their Humble, Chearful, Zealous and Faithful Obedience, and Exhibit the like Diligence, Constancy and Sincerity, as the Angels do in Heaven.

We also Pray, that we may entertain every adverse Occurrence, with a perfect Resignation of our Wills unto his, Acknowledging his Wisdom, Justice and Goodness therein; as well as Blessing and Praising him, for such as seem more Prosperous and Grateful to us, in our present Circumstances, in the Crosses and Accidents, saying Heartily with *Eli*, it is the Lord, let him do what seemeth him good ; with *David*, here I am, let him do to me as seemeth good to him ; and with *Job*, Shall we Receive Good at the Hand of God, and shall we not Receive Evil ? The Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord.

Q. Which

Q. Which is the Fourth Petition?

A. Give us this Day our Daily Bread.

Q. What is here meant by Bread?

A. The Supports of our present Life.

Not only several kinds of Food, as when the Phrase of Buying Bread, signifying a preparing all Manner of Victuals, and to Eat Bread with any is to make a Meal or Feast with them; but other Blessings and Comforts of the present Life also.

Necessaries and Conveniences, not Superfluities, Varieties or Delicacies, Greatness and Splendor, for the Pleasing of Wanton Appetites, and Luxuriant Fancies, but Accommodations suitable to our Being, and the Condition wherein the Providence of God shall set us in the World, being Content to have our Necessities supplied in the Meanest Manner, if God in his Providence alloweth no other to us; and tho' we may Soberly and Thankfully enjoy what God sends, yet we should not presume to desire other than this.

Some of the Ancients Allegorize this Phrase, as if by Bread were to be Meant sometimes the Bread of Life, and the Communication of them, in the Sacrament, for the Food of our Souls. But tho' these things are not to be Excluded, yet the most Probable and Generally received Opinion is, that by Bread here is Meant chiefly Corporal Food

Food, and things necessary for the Support of our Natural Life, extending to the Causes and Adjuncts of it, as the Wholsome Influences of the Heavens, good Temper of the Air, Fertility of the Earth, Blessings Personal, as Health of Body, and the Soul, Free and Vigorous Exercise of its Faculties, with good Success in our Callings and Lawful Undertakings.

Blessings Domestick, as Comforts of Relations, and the Supplies of each of them, according to their Exigencies.

Blessings National, as Peace, Suppression of Enemies, good Government, and the Welfare of all States and Conditions, Sacred and Civil.

And whatever Blessings may in Common be Useful to Mankind all the World over.

Whatever in any of these Particulars may Conduce to the Accommodations of Life, are Comprehended under the Notion of *Bread*, which we here Pray for, together with a Divine Sanctification of them to their respective Ends and Uses.

Q. What is Meant by Daily Bread?

A. That which is needful for each Day successively.

The

The Word in the Original being of a Doubtful Derivation, hath seemed difficult to sundry Expositors, but whether some think the Words signified Bread, or Necessaries, that may succeed Daily to those already Spent, or as other Bread fit for the Nourishment of our Substance Essential, Elimentary, Nourishing Bread; the Common Translation [*Daily Bread,*] well consists with both the Notations, and according to the Import of both, we pray for such things as are fit for our Sustentation in this Life, and whereof we have need every Day.

Not that *that* should be given at once, which may serve us for Ever, (for the Words *give us this Day,* are inconsistent with that Sense,) but that *that* be given to Day, or Day by Day, as St. Luke expresseth it, that is needful for us.

Q. Which is the Fifth Petition?

A. Forgive us our Trespases, as we Forgive them that Trespas against us.

Q. What is implied or Supposed in this Petition?

A. That we are by our Sins liable to Divine Justice and Condemnation.

in idem, some say from ~~in idem~~, the Participle of ~~in idem~~ adsum vel supersto vel subsequor, whence the Morrow is called 'n idem scil. in idem thus it signifies Bread needful for the present (Advenientem.)

Or from ~~in idem~~ volat ad Substantiam, Bread helpful to our Substance, fit and meet for our Nourishment.

Some as if ex were for vñ, render it pane Super substantialiam, and Expound it, of the Bread that came down from Heaven, viz. Jesus Christ.

Rom. 3. 23. *All have Sinned, and come short of the Glory of God; in many things we Offend all,*
Jam. 3. 2.

And by every Sin we become liable to Death Eternal as well as Temporal. *The Wages of Sin is Death*, Rom. 6. 23. even that Death to which Everlasting Life is opposed in the following Words, *the Wages of Sin is Death, but the Gift of God is Eternal Life.*

And if the Import of Eternal Death, or Hell, be Considered, or if the Burden of a Guilty Conscience, ever expecting the Arrest of Death, and the Execution of the Punishment deserved by Sin, be duly Meditated of, we shall not want Motives to all Seriousness and Fervency in our Petition for Pardon and Forgiveness, were it only that our Inward Peace at present, and Hope to escape Hell hereafter, depends upon it.

Q. What is meant by Forgiving of Sin?

A. An Absolving and Acquitting us from the Guilt and Punishment of it.

There is a Doctrine Taught in the Church of Rome, that altho' God forgive Sin, yet he Remits not the Punishment so, but that some of it, (namely, so much as is Temporal) is reserved, and inflicted, partly in this Life, and partly in Purgatory.

But this is inconsistent with the Covenant of God with his Church, Jer. 31. 34. *He will not Remember*

Remember her Sins any more, if he should Punish them, it could not be without a severe Remembrance of them.

And indeed to say with them, that God forgives the Offence, yet inflicts the Punishment, is as Extravagant, as to say a King Forgives the Treason, yet Hangs the Traytor for it.

We Deny not but that Temporal Evils and Calamities, are sometimes Inflicted on the Servants of God, and upon Account of the Sins which God doth Forgive, and they may in themselves be stiled Punishments for Sin; *Sickness* and *Death* are *Wages of Sin*, yet through the Grace of God, in Christ they are *not*, to *Forgiven Sinners*, Punishments, in order to *Satisfaction*, but for the Vindication of God's Holiness, that he may not seem an Approver of Sin.

Thus *Nathan* declared *David's Sin* Forgiven, yet the Sword was never to Depart from his House; and because he had given great Occasion to the Enemies of the Lord to Blaspheme, therefore his Child should surely Die.

In brief, the Evils that befall Impenitent Sinners are Punishments, *τιμωρια* properly so called. Such as befall Persons Forgiven,

are either { Paternal Castigations, *πατριαι*
Necessary Tryals, *δοκιμασιαι*.
Testimonies to the Truth of our
Profession, *μαρτυρια*.

And tho' properly Punishments for Sin in themselves, yet never such to a Person whose Sins are Forgiven.

Q. What is required from such as may reasonably Hope to have this Petition Granted them?

A. That they truly Repent of their Sins, and Forgive others.

Prov. 28. 13. Whoso Confesseth, and forsaketh his Sins, shall find Mercy, Math. 6. 14. If ye forgive Men their Trespases, your Heavenly Father will forgive you yours.

There was a Gracious Promise, *Zach. 13. 1. That a Fountain should be Opened to Judah and Jerusalem, for Washing away the Guilt of Sin*, but it was said before, that they should look upon him whom they had Pierced, and be in Bitterness.

And God requires by the Prophet *Isa. 1. That the People should Wash and make them Clean, in order to their Crimson Sins being made White as Snow.*

The Necessity of Repentance, in order to Remission, appears not only from their being sometimes joined together in the Scriptures, as, *Luke 24. 47. Repentance and Remission of Sins, and the Promise of Mercy to Penitential Performances*, but the very Reason of the Thing necessarily supposeth it.

If we have greatly injured any one in his Body, Estate, or Reputation, we cannot but Account it a reasonable Condition, in order to his Forgiving that Injury, that we express our Hearty Sorrow for it, and a Resolution not to fall into the like Crime again; and such is this Condition

on

on of Repentance, in order to God's forgiving our Offences, a Condition which we must own to be Agreeable to the Conscience of Man, as well as the Will of God.

Here is also Intimated in this Petition, how Necessary it is, that in our Addresses to God, we come with Universal Charity, and good Will toward others, to depose all Enmity and Grudge against our Neighbour, as our Saviour Adviseth, when we bring our Oblation to the Altar of God, being in Mind and Affection toward others, as we Hope and Desire God should be towards us, Forgiving Men their Trespases against us, as we Pray to be Forgiven of God.

The Reasonableness hereof is amply Discovered in our Saviour's Parable of the Servant, *whose Lord had forgiven him many Talents, yet Refusing to Forgive his Fellow Servant a few Pence, the Debt was Remanded and he cast into Prison, till he should Pay the utmost Farthing, Math. 18. 23.* And we our Selves in this Petition, do not Acknowledge the Equity of this Condition, of God's Forgiving us, but we Declare our Consent and Submission to it, as it were Covenanting with God, that if we Retain any Uncharitable Inclinations to our Neighbour, we shall Forfeit all Expectation of Favour and Mercy from him.

Q. Which is the Sixth Petition?

A. And lead us not into Temptation, but Deliver us from Evil.

Q. What is here meant by Temptation?

A. All Occurrences that will occasion our Falling into Sin.

Temptations are sometimes for such Occurrences, as serve only to Examine and Discover the Temper and Disposition of Persons, their Virtue or their Vice; so God is said to have Tempted Abraham, and he Tempted the Israelites; Deut. 8. 2. By leading them in a long Journey through the Wilderness, that he might know and Try, or they and others rather might see, whether they would keep his Commandments or no.

Thus Afflictions, and such things as seem Cross and Irksome to our Nature, are stiled Temptations, St. James 1. 2. bids us Rejoyce when we Fall into divers Temptations, i. e. Opportunities of Exercising our Faith and Patience.

But here the Word is taken for an Occasion presented with ill purpose, or Naturally tending to the Alluring or Terrifying, Drawing or Driving us into Sin, Snares, Stumbling-Blocks, by reason whereof Sin will not easily be Avoided.

• All Allurements of Pleasure, Profit, Honour, or any sort of Prosperity.

• And all Determents, by every sort of Adversity, or Difficult Circumstances, which (the Devil or our own Corrupt Natures making use of,) would Draw or Drive us into Sin.

Q. Why

Q. Why do you desire God would not lead us into Temptation, doth God at any time do this?

A. The Meaning is, that God would not suffer us to be brought into any Circumstances, whereby the Malice of the Devil, or our own Depraved Inclinations, shall Indanger either our Innocence here, or Happiness hereafter, 1 Cor. 10. 13. God is Faithful, who will not suffer you to be Tempted above that you are able.

Since nothing comes to pass in the World, without God's Superintendence and Government, and the Devil himself must obtain Licence from God, before he can Tempt any Man, as we find it happened in the Case of *Job* and *Ahab*; therefore, in the Language of Scripture, such things are sometimes Ascribed to Him, which he might (but in his Wisdom sees good not to) hinder. As it is said, God moved *David* to Number the People, whereas indeed Satan Provoked him to Number them, as it is expressed in another Place; and the *Jews* Crucifying of our Saviour is said to be brought to pass by the Hand, and the Determinate Counsel of God, *Acts* 4. 28. Thus God may be said to Lead into Temptation, when in Justice, he withdraws his Gracious Direction and Assistance, leaving us to follow the Dictates of our vain Mind, the Bent of our Corrupt Wills, the Violence of our unruly Passions and Appetites, while among the Snares of Evil Customs, and

Contagious Examples, Attacked by the Frowns and Smiles of the World, and Wiles of Satan, whereby we may fall into Miscarriages of most Dangerous Importance.

Thus he sometimes gave up his own People of Israel to their own Hearts Lusts, and they walked in their own Counsels, Ps. 81. 11, 12.

We therefore Pray here that God would not suffer us to Fall into these Snares, by withdrawing his Grace, leaving us to our Selves, or Delivering us to the Subtilty and Malice of Satan, but preserve us from them.

Q. Is there any further Matter Petitioned for in the following Clause, but Deliver us from Evil, or what is the Meaning of it?

A. It urgeth the Request of being kept from every Temptation, that would be too strong for us, and further Craves God's Effectual Preservation, from being Overcome and Prevailed on by it.

Some, by Evil, from which we here desire to be Delivered, Understand the Evil One, the Devil, but commonly all Moral Evil, the Evil of Sin, and the Mischievous Consequents, the Penal Evils that follow upon it, Diseases, Wants, Disappointments, and other Ingredients of the Curse due to Sin, relating to the Outward Man, but more especially all Spiritual Evils, vitious Distempers of Mind, Indisposedness for the Service of God, the Desertions of God's Assisting
or

or Comforting Grace, Blindness of Mind, Hardness of Heart, want of Love, Reverence or Devotion towards God, Charity towards our Neighbour, Sobriety and good Order of our Passions and Inclinations; and whatever Evils our Sins have Deserved, and might therefore justly be Inflicted upon us.

Q. We have heard the Preface and Petition of the Prayer, what is the Conclusion of it?

A. For thine is the Kingdom, the Power, and the Glory, for Ever and Ever. Amen.

Q. To what End and Use serves this Doxology, or Conclusion?

A. Both to give God the Praise of his Super-eminent Excellencies, and to be an Encouragement of our Faith, to Depend on him for the Things we have Prayed for.

Praise and Thanksgiving are to be joined with our Prayers, Phil. 4. 6. *In every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. Supplications, Intercessions, and Giving of Thanks, are to be made for all Men, 1 Tim. 2. 1. and deservedly were Nine of the Cleansed Lepers upbraided by our Saviour for Neglect of this Duty, Luke 17. 17, 18. Were there not Ten Cleansed, but where are the Nine, there are not found that returned to give Glory to God save this Stranger.*

Solemn

Solemn Forms of Praise and Thanksgiving, by Extolling the Glorious Attributes of God, were frequently used in the Church of God, 1 Cron. 29. 11. *Thine, O Lord, is the Greatness, and Power, and the Glory, and the Victory, and the Majesty,* 1 Pet. 4. 11. *To whom be Praise and Dominion for Ever and Ever,* Rev. 5. 13. *All the Creatures were heard saying, Blessing and Honour, and Glory, and Power, be unto him that Sitteth on the Throne, and unto the Lamb for Ever and Ever.*

By *Kingdom* is meant his Dominion and Sovereignty, which is Absolute, in doing what Pleaseth him in all the World, and is especially Manifested in order to the Good and Welfare of his Church.

Power is also his, an Irresistible Might to Effect what seems good to him, and will be for the good of us.

Glory is also Peculiarly his Due, from all his Creatures, that his Greatness should be highly Esteemed, his Excellencies seriously Acknowledged, and his Name should be Celebrated throughout the World.

And the *Eternity* of these, and all his Perfections, belongs to him, and to him only.

All other Kingdoms have their Periods, but his is the Kingdom whereof there is no End. All other Power is Limited, the most Absolute among Earthly Monarchs have their Breath in their Nostrils, the Power of the Devil is Limited, the Power of God only is without Restraint, and as boundless as Eternity.

And

And all Secular Glory is Frail and Transitory, the very Sun and Moon, tho' of long Continuance, must at length Perish, the Heavens Wax Old as a Garment, and shall come to an End, but his Glory will endure for Ever and Ever.

These, and the like Excellencies of God, we ought in our Addresses to God, to be Mindful of, and to Attribute to him, that however, when we have said our utmost, we shall come short, (his Name being Exalted above all Blessings and Praise) yet that we may do what we are able in Setting forth his Honour, and not be Sparing, Careless, or Cold in our Duty.

Again, these Attributes of God are Mentioned, as an Encouragement to our Faith, which may well be Strengthened, when we Consider
' that his is *Sovereignty and Dominion*, therefore
' the Bestowing of all the Blessings we Crave,
' belongs to him.

' His is the *Power*, and all the Opposition of
' Men or Devils is not able to hinder the Influ-
' ence of it, in order to what he sees good for
' us.

' His is also the *Glory*, and for his Glory's sake,
' He will not Deny what we Beg in Subordi-
' nation thereunto, that which will be for our
' Good, and his Glory, we may Fiducially ex-
' pect, and Never fear a *Revolution* of his King-
' dom, a *Deficiency* of his *Power*, a *Ceasing* or *De-*
' cay of his Glory, they are his for Ever and
' Ever.

He

‘ He is the Right Owner, and the Disposal of
 ‘ all the good Things we desire or want, be-
 ‘ longs to his Authority, whose Kingdom Ru-
 ‘ leth over all, and whose Care it is to perfect
 ‘ his Subjects against all their Enemies, and Ad-
 ‘ minister all Affairs for their Welfare.

‘ He hath in his Power the Things we Ask,
 ‘ being able to do Abundantly above all that
 ‘ we can Ask or Think.

‘ And the Giving what we Ask, being for the
 ‘ Manifestation of his Truth and Grace, Power
 ‘ and Infinite Goodness, we may be thence En-
 ‘ couraged to a Fiducial Expectance of a Graci-
 ‘ ous Answer, and that our Desires shall be Ac-
 ‘ complished in the way that shall be most for
 ‘ his Glory and our real Good.

‘ And in him is no Variableness, or Shadow of
 ‘ Turning, these are His for Ever and Ever.

*Q. What do's Amen Signifie, and why is it here
 Added?*

*A. It Signifies So it is, or So be it, and Testifies
 our renewed Desire of the Promises, and Fiducial Re-
 liance upon God for the Accomplishing of them.*

Amen is an *Hebrew* Word, and cometh from
 a Root that Imports Ratifying or Confirming.

Sometimes it is *Prefixed* before Sentences, and
 shews the Certainty and Weighty Concernment
 of the Matter Delivered; *Verily, verily, I say un-*

to thee, saith Christ to *Nichodemus*, in the Original, *Amen, Amen.*

When *Added* to any Thing spoken, (as usually it is in the End of Prayer,) it betokens a Desire the Thing may so be, and a Trust or Confidence that so it shall be.

When *David* Declared that *Solomon* should Rule over *Israel* and *Judah*, *Benajah* adds *Amen*, and explains it by these Words, *The Lord God of my Lord the King say so to.*

And *St. Paul* having said of Christ, that he was over all Blessed for Ever, addeth *Amen*, as a Fiducial Persuasion that it was so.

It is often used at the End of Prayers and Doxologies in Scriptures, the Quotations might be many, sometimes it is Doubled for the greater Vehemency. And by that Passage of the Apostle, 2 Cor. 15. 16. (*How shall he that Occupieth the Room of the Unlearned, say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest,*) it seems, I say thereby, that the Word *Amen* was Audibly Pronounced by the People in Publick Assemblies, and *Hierome* tells us, that the *Amen, Ecclesia instar tonitru Reboabat*, that the *Amen* was so Heartily sounded out by the Church, that it seemed like a Clap of Thunder.

It is therefore hence well inferred that Christians ought to Conclude Holy Exercises with Vigour and Warmth: As Natural Motion is Swift-er towards its End and Close, so should our Spiritual

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ritual Affections be more Vehement as we draw toward a Conclusion, and particularly in the End of Prayer and Praise, we are to Exert the Efficacy of our Faith and Fervency in a Vigorous and Lively *Amen*, that it may be according to our Desires, and that we may go from the Throne of Grace, with some Warm Persuasion, that God will accept us, and give a Gracious Answer through Jesus Christ.

Q. How many Sacraments hath Christ Ordained in his Church?

A. Two only as generally Necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

COMMENT.

Q. M A T not other Things besides Baptism, and the Lord's Supper, be called Sacraments, and are not Sundry other Things so called in Authors of approved Credit in the Church of God?

A. Other Things are not properly called Sacraments, i. e. Ordained of Christ, and generally Necessary to Salvation.

IF the Word *Sacrament* be taken in a large Sense, for any Holy Rite and Mystery, (as the Word hath been used by some of the Fathers and others,) there may be not only *Seven Sacraments*, (as the *Romanists* tell us there are,) but *Seven and Seven* to them, yet there are only *Two properly so called*, and to which the Description of a *Sacrament*, (laid down in the Answer of the next Question) can be apply'd, and these *Two* are *Generally* necessary for all Sorts of Persons of what *State* or *Condition* soever, as they expect *Salvation*.

Not, but God doth sometimes *Save without them*, as when they cannot be enjoyed, or when they are not *Contemned*, but they are *Ordinary Means and Instruments*, by which *Christ* and his *Grace* are derived to the *Members* of his *Church*, and we are *Commanded* in this way to expect them.

The *Sacraments* of this Sort, under the *New Testament* are *Baptism*, which is a *Sacrament* for our *Ingrafting* into *Christ*, and *Entrance* into his *Church*, *Go* (saith *Christ*) *make all Nations become my Disciples, Baptising them, &c.* The other is the *Lord's Supper*, a *Sacrament* for the *Nourishing* and *Strengthening* us in *Christ*, through the *Efficacious Remembrance* of what he hath suffered for us.

Q. What

Q. What meanest thou by this Word Sacrament?

A. I mean an Outward and Visible Sign, of an Inward and Spiritual Grace, given to us, Ordained by Christ himself, as a Means whereby we Receive the same, and a Pledge to assure us thereof.

COMMENT.

Q. What Points are principally Observable in this Description of a Sacrament?

A. The Matter, the Author, and the End of Sacraments.

Q. What is here Declared to be the Matter of a Sacrament?

A. The Matter of a Sacrament is both Earthly and Heavenly, for in a Sacrament, are both the Sign and the Thing Signified; therefore said to be an Outward and Visible Sign, of an Inward and Spiritual Grace given to us.

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AN Outward and Visible Sign is such a Thing as presents it self to the Outward Sence, and somewhat *else* to the Thoughts or Understanding. Thus *Water* in *Baptism*, and *Bread* and *Wine* in the Lord's Supper, are Outward and Visible Things, which yet are *Resemblances* and *Signs* of *Higher Things* than the Bodily Eye can take Cognizance of. For

There is an Inward and Spiritual Grace signified by the Outward Sign, namely, a Special Benefit, and Gift of God, purchased by Christ, as *Pardon* of Sin, Reconciliation with God, and Strength to do what he Requires.

Q. Who is it, that in the Description you gave of a Sacrament, is said must be the Author of it?

A. Christ only, a Sacrament must be Ordained by Christ himself.

He only hath Right to Institute a Sacrament, who can bestow that Grace, which is Seal'd in a Sacrament to the Worthy Receiver of it; and all Power was given to him as Mediator, and to him only, therefore he only is to Institute what Ordinances shall be of Use in his Church.

Q. What is the End for which a Sacrament in the aforesaid Description, is said to have been Appointed?

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A. To

A. To be a Means whereby we Receive the Inward and Spiritual Grace, and a Pledge to assure us thereof.

A Sacrament is a Means whereby we Receive the Grace signified, not only as giving us Opportunity to *See, Feel, and Taste* the Signs Ordained by Christ, to Represent his Death and Passion, or any Benefits thereof, whereby the Outward Senses help to Convey (through the Outward Elements,) the Thing signified to the *Understanding*, but moreover as *Instruments* and *Seals*, they Convey Grace, as a *King's Letter* Signed and Sealed, is a Means whereby the Malefactor Receives Pardon of Life, upon Condition of his due Acceptance of it.

And a Pledge to assure us thereof.]

A Pledge is something given to another for his Security, or to assure him, he shall Receive that which is Promised.

In *Covenants* among Men, the Delivering and Receiving of *Sealed Writings*, is a Token of the Conveyance of the Things contained in those Writings. A *Ring* in *Marriage* is a Token and Pledge of the Contents of that Covenant Agreed on by the Parties, and Proportionably here a Sacrament given and received is a Token and Pledge, that the Matter Covenanted betwixt God and his People shall be performed; the Washing the Body in Baptism, is a Token and Pledge of
God's

God's Cleansing and Purifying the Soul from the Filth of Sin, and the giving the Outward Elements or Signs in the *Lord's Supper*, a Pledge that God Offereth Christ, and the Benefits that he hath Purchased, and will bestow them on every Worthy Communicant.

Q. How many Parts are there in a Sacrament?

A. Two, the Outward Visible Sign, and the Inward Spiritual Grace.

COMMENT.

*A*S in other Signs or Pictures, there are to be considered, the Sign which bears the Resemblance, and the Thing Resembled by it; so in a Sacrament, there is to be considered, the Outward and Visible Part or Sign, and the Thing signified, not Seen, but Represented to the Mind and Understanding, by that which is sensible.

Q. What is the Outward Visible Sign, or Form in Baptism?

A. Water, whereby the Person is Baptized, in the Name of the Father, the Son, and the Holy Ghost.

COMMENT.

THAT *Water* is to be the Outward Sign or Element used in Baptism, might sufficiently appear from the Word *Baptize*, used in the Institution of this Sacrament, if the Scriptures had been otherwise *Silent*. *Go Disciple all Nations, (saith Christ) Baptizing them. To Baptize properly signifies to Dip into, or under Water; it also signifies to Wash or Sprinkle Water upon a Thing, as in these Colder Countries and Seasons, the Manner of Baptizing is; but still Water is the Element made use of, with the Form of Words expressed in the Institution, in the Name of the Father, the Son, and the Holy Ghost.*

Q. What is the Import of those Words, [in the Name of the Father, the Son, and the Holy Ghost?]

A. That

A. That the Ordinance is Administered by the Authority of the S. Trinity, and that the S. Trinity, and Substance of the Christian Faith is owned by the Persons so Baptized.

The Words, as relating to the *Minister*, import, that what he do's in that Sacrament is not of *himself*, but in the Name and *Authority*, or by *Commission* from the S. Trinity; and as they relate to the *Person Baptized*, they import his *Owning*, and *Professing* his *Acknowledgement* of these Three, and thereby the Sum and Substance of the Christian Faith and Doctrine, and his being by this Rite obliged to Consecrate to the Service, Worship, and Disposal of them.

And hence it is, that Baptism is Celebrated with a Binding the Person Baptized to the Terms of the Covenant, an Abrenuntiation of the *Devil* and his *Works*, the Vanities of the World, and Sinful Lusts of the *Flesh*, a Profession of our Christian Faith, and a Devoting our Selves, to keep God's holy Will and Commandments, and Walk in the same all the Days of our Life.

Q. What is the Inward and Spiritual Grace?

A. A Death unto Sin, and a New Birth unto Righteousness; for being by Nature Born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

COMMENT.

Q. What do you Understand by a Death unto Sin, and a New Birth unto Righteousness?

A. Grace to Mortifie, or be the Death of Sin, and to lead a holy Life.

A Death unto Sin, is the same thing with the Death of Sin, differing only in Form or Manner of Expression; for a Man is said to Live to that which he makes the Business of his Life, and to which the Service of his Life is directed, and to be Dead to that which he hath no *Hankering Affection* for, or *Inclination* unto: Thus a Man in his Natural and Sinful State, is said to be a-live to Sin and Sin Alive
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in him, but being taken off from that State, *Sin* dies in him, and as to it, his Affections and Inclinations to Sin Languish and Expire.

Q. How is this Death unto Sin, and New Birth unto Righteousness, the Grace or Inward Part in Baptism, when as that is to be the Work of our whole Life after Baptism?

A. 'Tis not the Actual Mortifying Sin, and Living unto God at present, but the Grace of Christ, hath for Pardon of Sin, and for Inabling unto those Duties in due Season.

We do not say this Death to Sin, and New Birth to Righteousness in Baptism, is an *Actual forsaking of Sin, and Leading of a New Life*, for that is a *Consequent* of Baptism, and must be the Work of all the Life after, to which we are then obliged. Nor is it only a *Resolution* to forsake Sin, and Live a Godly Life, that is Exhibited, for this is *supposed* before Baptism, in *Adult Persons*, and not in *Infants*, till they come to Years of Understanding.

But this Grace in Baptism, is that *Strength of Christ, or Supernatural Aid and Ability* to forsake Sin, and Live a Godly Life, or unto Righteousness, and Proportionably a Tender of God's Pardon of the Sins forsaken, and Acceptance of the Imperfect (if it be Sincere) Godliness, some part whereof even Infants, so entering into the only Instituted way of Salvation by

Christ, partake of at present, and the rest afterward, if they be not wanting in that which they Promised by their Sureties.

Therefore it is Added, for being by Nature Born in Sin, and the *Children of Wrath*, i. e. Born of strong Inclinations and Propensions, which would certainly ingage us in a course of Sin, and Consequently make us Heirs of Wrath, we are thereby made the *Children of Grace*, i. e. have in Baptism duly Partook of, and Received that Strength, or Aid, given us by Christ, that will inable us to get out of that Servile and Dangerous State, to Mortifie Sin, and Walk in Newness of Life.

In brief then, Baptism, as a Sign, Represents a Dying to Sin, and Rising again to Newness of Life, a Cleansing of the Soul from Sin, and a Capacitating it for Pure and Holy Attendance on the Service of its Redeemer.

As a Seal or Pledge, it assures us of God's *Gracious Assistance*, and as a *Bond on our Part*, obligeth us to the Duties of Mortification, and Newness of Life.

Exhibiting also Remission of Sin in the due Participation of it, and Strength through Christ, for Performance of the Duties expected from us, if *not* at the time of Administration, yet afterward, when it shall be duly Considered and Meditated on.

Q. What

Q. What is required of Persons to be Baptized?

A. Repentance, whereby they forsake Sin, and Faith, whereby they stedfastly Believe the Promises of God, made to them in that Sacrament.

COMMENT.

Q. WHY is Repentance required?

A. Because the Inward Grace is not Communicated to any in their Impenitency.

WE heard there was an Inward Grace Exhibited in Baptism, and *What* it was, but this Grace cannot be Received into a Heart, continuing *Impenitent*: Grace and Sin cannot consist together, unless one be in Subjection at least, and in a Languishing State, therefore Repentance is a Necessary Condition, in all that *Ask Baptism for themselves*, we find not any one

of

of Age Admitted to Baptism without a Profession of it. It is stiled by St. Mark, the Baptism of Repentance, and John the Baptist's Sermon to such as came to be Baptized, was, that they should Repent, and then they were Baptized by him, Confessing their Sins.

And as Touching Infants, how it is Required from them, will be Declared by and by.

Q. How is Repentance, whereby we forsake Sin required in order to Baptism, whereas Strength enabling us to forsake Sin, is the Grace that is Exhibited in Baptism?

A. A General Renouncing of Sin is Requisite before Baptism, tho' there cannot be an Actual forsaking it in the Conversation, till afterward.

The forsaking Sin is either

1. In the Heart and Affections, by Resolution, or General Renouncing, whatever we know to be Offensive unto God, or

2. In the Actions and Conversation, which is a particular Shunning, and Avoiding Wicked Acts, when under Temptations thereunto.

The former, which is a good setting the Heart against Sin, through God's preventing and exciting Grace, that gives us to Will and Do.

To Will is Requisite before Baptism, in order to the good Effects of it.

The

The other, which to that good Disposition of Heart, superadds the Obedience of the Lips, and gives us not only to Will, but to Do, through God's Assisting and Sanctifying Grace, or Strength exhibited in Baptism.

Q. How is Faith also required before Baptism, whereas Strength in order to it, is Received in Baptism?

A. Faith's Acceptance of the Terms, on which the Promises are made, is Declared before Baptism, and the Strength Received in Baptism for Performance of those Terms, is by Faith employed and improved in the Future Conversation.

The Promises of the Gospel implying Terms to be Performed by us, as well as Benefits and Blessings, to be Bestowed on us, Faith in them, or a due Belief of them, supposeth in us, (if of Age,) a Resolution, or the Infants, an Obligation to Accept of, and Perform those Terms; and this therefore is Required in Persons to be Baptized, and before the Grace or Strength signified in Baptism is Exhibited, and afterwards another Office of Faith is to make diligent Use of this Grace, when it is given, which if we make not, we Forfeit our Claim to the Grace Exhibited.

Q. Why

Q. Why then are Infants Baptized, when by Reason of their Tender Age they cannot Perform them?

A. Because they Promise them, both by their Sureties, which Promise, when they come to Age themselves they are bound to Perform.

COMMENT.

THE *Repentance* that is Required, was said to be a *General Renouncing* of Sin, for there cannot be an *Actual* forsaking of Sin, in the *Conversation* till *afterward*, and the *Faith* Required in *Infants*, can only be their *Accepting* the *Terms* of God's Covenant, or *Obligation* to *Assent* to the Promises, and *Perform* the Condition of them, when through *Strength* Received in Baptism, and when come to *Years* of Understanding, they are enabled thereunto. Now Infants do at Baptism declare their *Renunciation* of Sin, and their *Acceptance* of the *Terms* of the Covenant by their Sureties, and are through their *Mediation*, obliged to the further

ther Actual Performance of those Terms, in their future Conversation.

Q. Can Children be obliged by Vows or Covenants, which they Understand not, but others make without any Consent unto, or Apprehension of what is done for them?

A. Yes, as well as Leases be taken by Guardians, for the Benefit of Infants.

It needs not seem strange that Children should be Engaged in a Covenant by the Mediation of others, for this is Ordinarily done in Civil Contracts. Mortgages and Bonds are taken and made by Guardians, in the Name and Behalf of Infants, to take such a one for their Landlord, and to do such Homage, or be turn'd out of the Landlord's House, to take such a One for their King, or to have no Benefit by his Laws; and 'tis not to be doubted, but it were a Grand Point of Cruelty, and Unmercifulness to refuse the Obliging of Infants in such Covenants, when they must want the Benefit of them, if they be not so Engaged.

Thus may Infants also be obliged in the Covenant of God, by Baptism. It is Eminently for their Benefit to be brought within the Covenant, and if they will, when they come to Years of Understanding lose that Benefit, they may be freed from their Engagement, otherways they

they stand Bound to Perform what was in Baptism Promised for them.

Q. Do not Sureties in Baptism, Promise what they cannot perform, namely, that those they appear for shall Repent and Believe, shall Renounce the Devil, the World, and the Flesh, take the Lord for their God, and Walk in his Commandments all the Days of their Life?

A. The Sureties Engage not that these Conditions shall absolutely be Performed; but Engage that the Infant shall Perform the Condition of the Covenant, as it can ever Hope to enjoy the Blessings of it.

Sureties do not become *Covenant Breakers*, upon the Default of those for whom they have thus Promised, for Sureties Promise not in their own Names, that these things shall be done, but they Solemnly Engage the Infant to them, as its Duty by Covenant, or to Receive no Benefit by that their Engagement; even as a Minor, when come to Age, stands obliged to the Terms of a Covenant made in his Behalf, and not they by whose Mediation, and Representation, the Covenant was made for him.

.Q. Which

Q. *Why was the Sacrament of the Lord's Supper Ordain'd?*

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we Receive thereby.

COMMENT.

WHEN Men have been made Partakers of Eminent *Deliverances*, or other *Mercies*, it hath been God's frequent Method, to Appoint special *Monuments* and *Memorials* of them, that they might be gratefully Remembered in after-times. Thus the *Rainbow* after the *Flood*, the *Passover* after Preservation of the *Israelites*, from the *Destroying Angel*, the *Pot of Mannah*, in Remembrance of the Peoples being *Eat* with it in the *Wilderness*, the *Twelve Stones* taken out of the midst of *Jordan*, in Remembrance of its parting *hither* and *thither*, that the *Israelites* might pass over on Dry Ground.

Now among all the Blessings and Benefits confer'd on the Son's of Men, that of the *Lord's* Death ought to be had in most especial Remembrance, it being a Sacrifice Propitiatory, (as
tis

tis said, he made his Soul a Sacrifice for Sin,) and we being thereby *Delivered* from the *Guilt* and *Power* of *Sin*, the *Dread* of *Divine Wrath*, the *Rigour* of the *Law*, the *Tyranny* of *Satan*, the *Dominion* of *Death*, and whatever the *Curse* due for *Sin* *Comprehended* in it, having also all the *Blessings* and *Benefits* comprised under the *Titles* of *Grace* and *Glory* Purchased by it.

Christ therefore instituted this Ordinance of his Supper, to be a Perpetual *Token* and *Memorial* of his *Death*. Do this (saith he) in *Remembrance* of me; and hereby (saith the *Apostle*) we *Shew* forth the *Lord's Death*, till he come.

Q. *Is a bare Speculative Remembring it sufficient, or what kind of Remembrance is here Required?*

A. *It ought to be a Remembrance that may Excite Affections, and put us upon Practices Answerable to so great a Mercy.*

We are to Remember it, with the *Circumstances* of it, Recorded in the *History* of his *Sufferings*, and to be *Mindful* of the *Causes*, the *Accursed Sins* of *Men*, the *Infinite Love* of *God* toward us, even when *Enemies*, that so we may be gratefully *Mindful* of the *Blessed Fruits* and *Benefits* of it, *Pardon* of *Sin*, *Reconciliation* with *God*,

God, Salvation from Death and Hell, with Right and Claim to Eternal Bliss and Glory.

We are to Remember it, not so as to have only *Barren* Notions of the *History* of it, but so that the *Meditations* of it may *Work Powerfully* in our *Hearts*, to be *Duly Affected* with it, and in our *Lives*, that they may be wrought into a *Conformity* to it, and to be *Refreshed* and *Comforted*, above all *Discouragements*, with *Considerations* of the *Sufficiency* of it, and our *Interest* in it, and to be *Excited* to all *Gratitude* and *Thankfulness*, Devoting our *Lives* to him who hath laid down his *Life* for us.

Q. *What is the Outward Part or Sign of the Lord's Supper?*

A. Bread and Wine, which the Lord hath Commanded to be Received.

COMMENT.

AS *Water* in Baptism, so *Bread* and *Wine* are in this Sacrament appointed to *Signifie*, *Seal*, and *Exhibit* the Things signified, or the *Inward Part* to us.

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Q. *Are*

Q. Are not a Morfel of Bread, and a Little Wine, Things too mean for such an Eminent Use and Purpose?

A. Divine Institution, and the Important Signification of them, highly Advance their Dignity and Esteem above that of their Common Nature.

Mean things they are, if considered in themselves, but Eminent by Virtue of the *Author's* Appointment, and in their Use.

The matter of a *Seal*, I mean the Wax, may be Ordinarily had, and at an easie Rate, yet a little of it, having the Stamp and Impress of the *Right Seal* upon it, Ratifies Conveyances of greatest *Estates*, and Pardons of greatest Crimes, and so here a Morfel of *Bread*, and a Sup of *Wine*, are Things of small *Value* in themselves, but we are to look on them as having the Stamp of *Divine Institution*, and as being of the Lord Commanded to be Received.

Q. What kind of Change is there of the Outward Signs, upon the Words of Consecration, when'tis said, This is my Body, and This is my Blood: Do the Bread and Wine remain the same Substance they were before?

A. They are not Changed as to their Natural Matter or Form, but as to their Office, End and Use, as common Wax is changed, when it becomes the Seal of a Deed or Covenant.

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The *Romanists* fancy that those Words being Muttered by the Priest over the Elements, they immediately cease to be Bread and Wine any longer, and are Transubstantiated, or, as to their Substance, cease to be ; and the Flesh and Blood of Christ, are introduced into the Appearances of them, so that nothing of the Substance of the Bread and Wine remain, but tho' we see the Colour, feel the *Crassitude*, and relish the *Taste* of Bread and Wine, yet they are *not* such, but are the very *Body* and *Blood* of Christ, *Corporeally* there under those Appearances.

A Conceit which implies such Absurdities and Contradictions, that there cannot be a greater Evidence of being given up to a Spirit of Delusion, than a Stiff and Inflexible believing of it.

This Opinion supposeth Christ at his last Supper, to have Swallowed down his own *Body* into his Stomach ; and thus the Stomach, which was contained in the *Body* of Christ, is supposed to contain the *Body* of Christ, and so to be both *Bigger* and *Lesser* than it self.

The *Body* of Christ, when he Celebrated his Supper, did *See*, *Hear*, *Breathe*, and *Move*, was *Passible*, and Subject to Death, yet they tell us the *Body* of Christ, in the *Eucharist*, did neither *See*, *Hear*, nor *Breathe*, but was insensible, *Impassible*, and without Infirmary ; either then it was not the same *Body* of Christ, or the

same was Passible and Impassible, Sensible and Insensible, &c. Multitudes of other Contradictions are implied in this Doctrine, as, that the Body of Christ may at the same time be Near and Far off, Above and Beneath, Shorter and Taller, Elder and Younger, Greater and Lesser than it self.

And in vain will it be to Alledge the Omnipotence of God, for the making good these Contradictions; for if they be really such (as undoubtedly they are) they fall not within the Compass of Divine Power, (as their own Schoolmen Acknowledge.)

And we would not say their Transubstantiation implied such Contradictions, or were impossible to Omnipotence, if God had in his Word, (duly Interpreted,) obliged us to Believe it, for his Word do's not assert it.

Q. Are we not to take the Words of Christ, This is my Body, in the Plain and Obvious, rather than in a more Obscure and Figurative Sence, or would Christ in Instituting a Sacrament, Speak otherwise than he would have us Understand him?

A. The Figurative Acception of Words, is sometimes the Plainest and most Intelligible, as when it was said of the Pascal Lamb, this is the Passover, the Expression was not at all Intelligible, but in the Figurative Sence, as it was a Commemoration of the Angels passing over the Houses of the Israelites,

raelites, when the First-born of the Egyptians were Destroyed.

The Figurative Sence of some Expressions, and particularly of that in the Institution of the Lord's Supper, [*This is my Body,*] is the most Intelligible; for when as a Man saith of a *Writing*, this is my *Estate*, the *Easiest* Sence is the Figurative, namely, This is that which *Conveys* or *Assures* my *Estate*; so when Christ, pointing to the *Bread*, said, This is my *Body*, the most *easie* and *intelligible* Sence, is, this Signifies my *Body*. And if the Disciples had not so Understood the Words, they would Doubtless have been strangely Moved, and Astonished at such a Surprising and Prodigious an Expression, that what they Saw, Felt and Tasted to be Bread, should be in proper Sence the Body of him whom they saw Delivering it to them, but they were Accustomed to such Figurative Expressions on the like Occasions, having immediately before Eaten the Lamb, which in the same Sence was stiled the Passover, *Exod. 11. 17.* Thus the Words, *This is my Body*, makes not for, but against our Adversaries.

Again, the *Romanists* Sence of the Words, Destroys the Nature of a *Sacrament*, it Destroys the *Outward Sign*, the *Inward Part* of the *Body* of Christ remains, but the *Outward Sign* is (according to their Doctrine,) taken away and Vanished, nothing remains but its *Accidents*, *Colours*,

Taste; Shape, which are no Sacramental Elements, because no Substances, and 'tis not said These, but *This is my Body*.

Q. Are both Bread and Wine requisite to make up the Outward Part of the Lord's Supper; are People Commanded to partake of Both, of the Cup as well as of the Bread?

A. So Christ hath Ordained, Math. 26. 27. Drink ye all of this, and Mark 14. 23. They all Drank of it. And if it were sufficient to say this was spoken to the Disciples only, the Bread may as well be deny'd to the Laity as the Cup, for the Words (take Eat) were uttered to the Disciples only.

True it is, that Whole Christ may be contained (if he had so Ordained,) in either of the Outward Signs, by Concomitancy, as the Phrase is; but Christ Ordained that he should be Represented in the Supper, as he was Offered on the Cross, his Blood being Shed and Separated from his Body; and if the Pretence of Concomitancy, or his Body and Blood being both Exhibited together, in either of the Outward Signs were a sufficient Warrant for taking the Cup from the Laity, it may as well be taken from the Priests also, for they may as well Receive Whole Christ by Concomitancy in the Bread, as the Laity.

And

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And whereas it is pretended that in the Scriptures, breaking Bread is spoken of, as pertaining to the People, but no Mention made of the People partaking of the Cup, it is Answered, that those Words of St. Paul, [1 Cor. 11. 19. *He that Eateth and Drinketh unworthily, Eateth and Drinketh Judgment to himself,*] are spoken Universally of the People, as well as Priests, and therefore People, as well as they, are to Eat and Drink in that Ordinance.

Q. What is the Inward Part, or Thing signified?

A. The Body and Blood of Christ, which is verily and indeed Taken and Received, by the Faithful in the Lord's Supper.

COMMENT.

AS Truly as the Minister gives the Sacramental Bread and Wine, so truly doth God Exhibit to the *Worthy Receivers*, the Body and Blood of Christ, our Crucified Saviour, by real Communication, with all the Benefits and Advantages that flow from him.

Q. Is the Body of Christ, that Hung on the Cross, and the Blood that was there Shed, partook of by Communicants in the Lord's Supper?

A. They, and the Benefits of them, are verily and indeed partook of, by every Worthy Communicant in the Lord's Supper, but in a Mystical, not Gross and Sensible Manner.

THE Body and Blood of Christ are Exhibited and Communicated in the Lord's Supper, not to our Teeth but to our Souls.

As they that Eat of the Things Sacrificed were Reputed to have had a kind of *Confederation* or *Mutual Conjunction*, with the Gods to whom they Sacrificed, to have Performed Services to, and Received Influences from them. Thus the Eating the *Bread* in the Lord's Supper, is a *Communication* of the *Body of Christ*, a making us *Partakers* of the *Benefits* of the *Bread of Life*; and the *Drinking* the *Wine*, the *Cup of Blessing*, (as the *Apostle* styles it,) is a *Communion* or *Communication* of the *Blood of Christ*, a *Commemorative Sacrifice* of Christ's Shedding his *Blood* for us, and a making us *Partakers* of his *Blood*, i. e. of the *Benefits Purchased* by it.

Q. What

Q. What are the Benefits whereof we are Partakers thereby?

A. The Strengthening and Refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

COMMENT.

Q. HOW is Strength and Refreshment conveyed to the Soul by this Ordinance?

A. Partly by the Natural Tendency of the several Ingredients of this Ordinance, towards the more firm Imprinting the Substance of the Gospel upon our Minds, and the Exciting and Exercising the most necessary Graces of God's Holy Spirit in us, and Partly by a Super-natural Influence and Benediction.

TH A T Christians derive Strength from Christ their Head, both for bearing of Afflictions and Performances of Duties, and Refreshment also against Spiritual Heaviness, will be readily granted, the main Query will be how their Strength and Refreshment are Conveyed by
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this Ordinance. Now of *this* we may give some Account, from a *Rational* Consideration of the Matter, *besides* what is merely Super-natural, and by Divine Benediction.

In this Ordinance there are Means, whereby the Contents and Substance of the Gospel, may make the strongest Impression on our Minds, they are by *Visible* Signs and Tokens suggested to our Meditations, and *deep* Impressions are thereby made (in such as are careful to *Keallize* to their Souls the Matters there Represented,) than by the most *Accurate Discourses* can be Effected.

Again, here are *Means* whereby Faith, (which is to Apprehend and Apply the Contents of the Gospel,) may have its strongest *Confirmation*, since here are not *Signs* only, but a *Seal*, and *Pledge*, to *Confirm* and *Affure*, that the Blessings Promised in the Gospel, shall be Conveyed to us.

Here is also Matter *Exhibited*, whence the most *necessary* Graces of the Soul, may, through the Efficacy of *Faith*, be most Powerfully Excited, and about which they may be most Vigorously *Exercised*.

Faith Eying the Representation of Christ Crucified before our Eyes, properly Excites deep *Remorse* and *Sorrow* for *Sin*, which occasioned his Sufferings.

Faith, Contemplating Christ and the *Benefits* of his Passion, Represented under *Corporal Food*, as the necessary *Support* of the *Soul*, without which

which, it must *Languish, Pain, and Die*, excite a *Spiritual Appetite*, after Interest in, and Participation of that *Bread of Life and Living Water*, which are as really the Refreshment, Strength, and Life of the Soul, as the *Outward Elements* are of the Body.

Again, Faith Contemplating in the Lord's Supper, the Transcendent *Love, Mercy, and Goodness* of God, and those Bowels of Compassion, Moving and Inducing Christ to Do, and Suffer so much for us, it inkindles *Love to God and Christ*, who have so Loved us; and the like may be said for Exciting and Exercising other *Graces*.

This Rational Account may be Assigned of the Strengthening and Refreshing our Souls, by the Body and Blood of Christ, received by the Worthy Communicant in this Ordinance. What further way of Strengthening and Refreshing the Soul there, is through the Influence of that Spirit, whereby the Union betwixt Christ and the Soul is here Promoted, is not to be expected, that Words should Explain the Manner of its *Working*, being like it *Self, Spiritual, Super-natural* and *Unaccountable*.

Q. *What is Required of them who come to the Lord's Supper?*

A. To Examine themselves, whether they Repent them truly of their
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their former Sins, Stedfastly purposing to Lead a New Life, have a Lively Faith, in God's Mercy through Christ, with a Thankful Remembrance of his Death, and be in Charity with all Men.

COMMENT.

TH E S E Things concerning which we are here Taught to Examine our Selves, are Matters which it highly Concerns us to be *always* Possessed of, yet a special Season of *Renewing* an Enquiry after them, is, when we are Preparing to come to this Ordinance. To come without these Qualifications here specified, is to come Unworthily, and so to be *Guilty* of the Body and Blood of Christ, to Neglect the Duty on pretence of not being *Prepared*, will *Aggravate* our Sin, in that we choose rather to *Disregard* the Interest of our *Souls*, to slight the due *Remembrance* of Christ's precious *Death*, and wilfully *Disobey* the Command of our Dying Saviour, than Examine our Selves, and use some *Real* Endeavours to get into a fit *Frame* and *Temper*, for our Attending on God in this Ordinance.

Q. *What*

Q. *What is the first thing we are here Taught to Examine our Selves about?*

A. *Whether we Repent truly of our former Sins, stedfastly purposing to lead a new Life.*

We are to Examine, whether we be thoroughly Convinc'd of the Odiousness and Pollution, and of the Guilt and Danger of them, unfeignedly Grieving, not only for the Misery brought upon our Selves thereby, but also, for the Provocation of our Good and Gracious God, Acknowledging and Bewailing our Sins before him, and stedfastly Purposing to forsake them, and Amend whatever hath been Amiss.

If we come in *Impenitency*, the Lord's Supper is not for us, or if we presume to Receive the *Outward Elements*, it may be to our *Condemnation*, to be sure, God will not cast such Pearls as the Things therein Signified before such *Swine*.

Q. *Which is the Second Point of Enquiry to which we are here Directed?*

A. *Whether we have a Lively Faith in God's Mercy through Christ.*

We are to Examine, whether we have such a Faith as doth *Realize* to our Souls the Things not Seen, the *Mysteries* there Wrapped up in *Shadows* and *Resemblances*. Whether it be a *Lively Faith*, so *Vigorous* and *Efficacious*, an Assent to
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what the Gospel declares, especially concerning the Mercy of God to be had through Christ, as may Work in us a Fiducial Application to him, and Dependance on him, upon the *Terms* on which he is offered to us; for the Body and Blood of Christ are *verily* and *indeed* Taken and Received only by the *Faithful* in the Lord's Supper.

Q. Which is the Third Thing here Recommended to our Examination?

A. Whether we come with a Thankful Remembrance of his Death.

'Tis meet that we should most *Thankfully* lift up our Hearts to the Lord in *this* Ordinance, especially since it is a Seal and Pledge of the greatest Mercy God ever bestowed on Men, *viz.* Redemption and Salvation.

In our Liturgy therefore, the greatest part of the Office wherein we are to Join is *Thanksgiving*. With Angels and Arch-Angels, and all the Company of Heaven, we are to *Laud* and *Magnifie* his Holy Name, evermore Praising him.

We are to Receive the Cup in Remembrance of Christ's Blood Shed for us, and be *Thankful*. To give *Glory* to God on High, to *Praise*; and *Bless*, and *Worship*, and give *Thanks* to God, and to the Lamb, who with the Holy Ghost, is most High in the Glory of God the Father.

Q. What

Q. What is it, that in the Fourth place is also to be Matter of our Examination?

A. Whether we be in Charity with all Men.

Nothing more Resembles God than Love, nothing more the Devil than Malice. The Leaven of Malice is not for the Bread of God. This is to be Cast out, and Charity, as an especial Part of the Garment most lovely in the Eyes of God, is to be Put on.

When therefore we Approach to the Lord's Table, let us bring with us a Sincere Kindness, or Benevolent Inclination and Affection, disposing us to Wish our Brethrens Welfare; as well as our own, and to Sympathize with them in their respective Conditions, Rejoycing in their Prosperity, and Commiserating them in their Affliction. A Disposition inclining us to Gentleness, Meekness, Humility, and Long-Suffering, whereby all Occasions of Discord and Contention, may be Avoided and Warded off, to all Candor Goodness and Benignity, whereby we may Oblige and Gratifie those we Converse with, not having only a Heart to Wish well, but a Hand to Relieve, and do good to all whom we can be Helpful unto, whether in Reference to their Persons or Relations, their Souls or their Bodies, their Goods or Good Name.

Christ hath Ordained such Things to be the Outward Elements in this Sacrament, as are each

each of them made up of *many* Ingredients, yet of *many* become *One Bread*.

Bread is made up of many *Grains* of Corn, and Wine of many *Grapes*, yet the Bread of many *Grains* is *One Bread*, and the Wine of those many *Grapes* is *One Cup*, which may Teach us, that the many *Communicants* ought to be United, as Members of *One* and the same Body. *We being many are one Bread and one Body*, saith the Apostle, 1 Cor. 10. 17. That when ever we come to the Lord's Table, we may come thus Qualified, God of his Infinite Mercy grant, through Jesus Christ.



F I N I S.
